

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَسَلَامًا عَلَىٰ سَيِّدِنَا مُحَمَّدٍ

DETAILED CHAPTERS CLARIFYING

TAWHĪD

Minor Shirk &
Major Shirk

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Shaykh Abdul Azīz bin ‘Abdullāh
bin Abdur Rahmān ar-Rājiḥī



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Minor Shirk & Major Shirk

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Shaykh ‘Abdul ‘Azīz bin ‘Abdullāh
bin ‘Abdur Raḥmān ar-Rājiḥī



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BRIEF BIOGRAPHY OF THE AUTHOR

Name & Lineage:

He is the Virtuous Shaykh al-'Allāmah 'Abdul 'Azīz bin 'Abdullāh bin 'Abdur Raḥmān ar-Rājiḥī. His lineage stops at the well-known Tribe of Bani Zayd in the area of Najd. This tribe goes back to the famous tribe Qaḥṭānī.

Birth:

He was born in al-Bukayriyah, one of the cities of al-Qaṣīm, in 1361 A.H. (i.e., 1942 C.E.).

His seeking of knowledge & His scholars:

The Shaykh studied at the Elementary level in al-Bukayriyah, later he joined the Academic Institute in Riyaadh. Upon completing his studies at the institute, he enrolled in the Faculty of Sharī'a'h (i.e., Islāmic Law). Afterward, he obtained his master's degree from the Higher Judicial Institute at the same University. The title of his thesis was "*Blind following, giving Fatwa, & seeking religious verdicts.*" He later studied under the country's reciter Shaykh 'Abdur Raḥmān bin Sālim (may Allāh have mercy upon him). He also attended some of the lessons and Friday sermons of Shaykh Muḥammad bin 'Ibrāhīm, the Mufti of the Kingdom of Saudi Arabia (may Allāh have mercy upon him) who died in 1389 A.H. (i.e., 1969).

The Shaykh studied with several scholars:

1. Shaykh 'Abdullāh bin Humayd (may Allāh have mercy upon him) was the Higher Judicial Council's head. He died in

1402 A.H. (i.e., 1981). He studied the Book *al-Kāfi* by Ibn Qudāmah al-Maqdisi (may Allāh have mercy upon him).

2. Shaykh 'Abdul 'Azīz bin 'Abdullāh bin Bāz (may Allāh have mercy upon him) was the Mufti of the Kingdom of Saudi Arabia. He died in 1419 A.H. (i.e., 1998). He kept close to Shaykh ibn Bāz in his studies for an extended period until his passing. He studied a variety of books among them is *Sunan an-Nasā'ī* (completed), *Ṣaḥīḥ al-Bukhārī*, *Muntaq al-Akḥbār*, *at-Tawḥīd* by Ibn Khuzaymah, *ar-Rawad al-Muraba* and other books.
3. Shaykh 'Abdul 'Azīz bin 'Abdullāh bin Sabīl (may Allāh have mercy upon him).
4. Shaykh al-'Allāmah 'Abdur Razzāq 'Aḥfi (may Allāh have mercy upon him).
5. Shaykh al-'Allāmah 'Abdullāh bin Ghudyān (may Allāh have mercy upon him).

The Shaykh has several Ijāzah in the books of Sunnah and others.

His Career:

1. The director of studies at Imām Muḥammad bin Saud University at the faculty of Religious Fundamentals in the department of al-'Aqīdah until his retirement.
2. Supervisor and Discussion for dozens of Masters' & Doctoral dissertations.
3. Assisted with the Ministry of Islāmic Affairs, Da'wah, and Guidance for Ḥajj in teaching and giving Fatwa.
4. Lecturer at the two Sacred Mosques (Meccah & Madinah) during various seasons.
5. Regular Khateeb in the city of Riyādh.

6. Regularly give scholastic lessons in Riyaadh. His weekly classes exceeded more than twenty courses on different matters.
7. Regularly give Islāmic Educational courses on 'Aqīdah and other topics throughout Saudi Arabia and around the Gulf region.

Published works:

1. *Minha al-Malik al-Jaleel* an explanation of Ṣaḥīḥ al-Bukhārī (14 volumes).
2. *Tawfīq ar-Rabb al-Munim* an explanation of Ṣaḥīḥ Muslim (9 volumes).
3. Explanation of several treatises by Shaykh ul-Islām ibn Taymiyyah (may Allāh have mercy upon him).
4. Explanation of several treatises by Shaykh Muḥammad bin 'Abdul Wahhāb (may Allāh have mercy upon him).
5. *Hill al-Uqdah* an explanation of *Umdah ul-Fiqh* (2 volumes).
6. *Al-Iḥām* is an explanation of *Bulūgh al-Marām* (2 volumes).
7. *Al-Ibānah* an explanation of *ash-Sharh wal-Ibānah* (2 volumes).
8. *Al-Hidāyah ar-Rabbāniyah* an explanation of al-'Aqīdah at-Taḥāwīyah.
9. *At-Taqlīd wal-Iftā wal-Istiftā* (Master's thesis).

Also, the Shaykh has well over 20,000 Fatwa.

TRANSLITERATION TABLE

Consonants

ء	أ	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	‘	ن	n
ج	j	س	s	غ	gh	هـ	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	اَ	a	إِ	i	أُ	u
Long	آ	ā	إِي	ī	أُو	ū
Diphthongs	أَو	aw	أَي	ay		

Arabic Symbols & their meanings

عَزَّوَجَلَّ

(Allāh) the
Mighty &
Sublime

سُبْحَانَهُ وَتَعَالَى

Glorified &
Exalted is
Allāh

رَحِمَهُ اللَّهُ

May Allāh
have mercy
on him

حَفِظَهُ اللَّهُ

May Allāh
preserve him

صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ

May Allāh
elevate his rank
& grant him
peace

جَلَّ جَلَالُهُ

(Allāh) His
Majesty is
Exalted

جَلَّ وَعَلَا

(Allāh) the
Sublime &
Exalted

تَبَارَكَ وَتَعَالَى

(Allāh) the
Blessed &
Exalted

رَضِيَ اللَّهُ عَنْهُمْ

May Allāh be
pleased with
them

رَضِيَ اللَّهُ عَنْهَا

May Allāh
be pleased
with her

رَضِيَ اللَّهُ عَنْهُ

May Allāh
be pleased
with him

عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

May Allāh
elevate his
rank & grant
him peace

رَحِمَهُمُ اللَّهُ

May Allāh
have mercy
upon them

THE INTRODUCTION

All praises and thanks are for Allāh. The One Singled Out the Eternal. The One who did not beget a child, nor was He born, is no one comparable to Him. I praise him, And I thank Him for His tremendous favors, which cannot be counted. And I bear witness that there is nothing worthy of being worshipped except Allāh alone with no partners. He has no spouse. And no son (or daughter). He has prepared lofty high stations for the sincere ones and has prepared a blazing fire for the hypocrites. And I bear witness that Muḥammad is His servant and His Messenger and the best of those who singled out Allāh in His Oneness and worshipped Him alone. One who hailed the beacon of Islām judged by its foundations. May Allāh raise the rank and grant peace upon him, and his family and his companions whom all were sincere in singling out Allāh, striving in the path of Allāh with a genuine striving and may peace and blessings be upon those who follow them with sincere action and Tawḥīd. And whoever traverses up on their way in actualizing the statement of Tawḥīd. May Allāh send peace and blessings upon all of them in abundance.

As to proceed:

O Allāh, indeed I ask you for sincerity in statement and action, and I seek refuge in you from shirk (ascribing anything as a partner to you) while we know and are aware, and we seek forgiveness from you for what we don't know and are not aware of. O Allāh, please grant us true Tawḥīd in singling you out alone in your Oneness and obedience to you. And make us from the people of righteousness and the people that have fear of You. We ask you by your generosity

by your bounty O Allāh raise the rank and grant peace upon our Prophet and his family and his companions altogether.

THE THREE CATEGORIES OF TAWHĪD AND THE OBLIGATION OF SINCERITY IN ALL OF THEM

The three types of Tawhīd

Indeed, the One who affirms the Lordship of Allāh, His Oneness in His names and descriptions, and His actions in a way that befits His Majesty as comes in the book and the Sunnah. The One who makes his worship sincerely for Him in all the categories of worship and does not mix it with shirk doing this following the Messenger of Allāh. Then he is a Muslim who has safety is upon guidance. And if he brings this binding Tawhīd which frees him from humiliation and makes him eligible to enter Paradise and be delivered from the Hellfire if he performed the obligations of Allāh and abstained from his prohibitions, then he is just as Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا ءِيمَانَهُم بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْآمَنُ
وَهُمْ مُّهْتَدُونَ ﴿٨٢﴾﴾

“And those who believe and don’t mix their faith with shirk they are safe and they are guided.” [Sūrah al-’An’ām (6):82]

Whoever came with Tawhīd along with having committed major sins such as abandoning some of the obligations or falling into some of the prohibitions and he died without repenting then he didn’t bring the binding Tawhīd which frees him from humiliation and makes him worthy of entering the Paradise and being rescued from

the Hellfire. Instead, he is in danger of entering the Hellfire and being exposed to the wrath of Allāh and his severe punishment.

And from the categories of Tawhīd (the Oneness of Allāh). The knowledge and affirmation that Allāh is the Lord of everything. He is the owner, Creator, controller, and Disposer (of all affairs of the creation). He is the Sustainer, the Giver of life and death. The One who benefits and removes the harm and that is to single out Allāh by way of His actions, and this is called Tawhīd Rubūbiyah the Oneness of His lordship. And this category was already affirmed by the disbelievers in the time of the Prophet (ﷺ) as proven in the statement of Allāh (سُبْحَانَهُ وَتَعَالَى):

﴿ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ ﴾

“If you were to ask them: “Who has created the heavens and the earth and subjected the sun and the moon?” They will surely reply: “Allāh.” How then are they deviating (as polytheists and disbelievers)?” [Sūrah al-Ankabūt (29):11]

Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدِيرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴾

“Say (O Muḥammad): “Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the

dead from the living? And who disposes the affairs?” They will say: “Allāh.” Say: “Will you not then be afraid of Allāh’s Punishment (for setting up rivals in worship with Allāh)?” [Sūrah Yūnus (10):31]

And His (سُبْحَانَهُ وَتَعَالَى) saying:

﴿قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٩﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٩٠﴾ قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٩١﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ﴿٩٢﴾ قُلْ مَنْ يَدْعُوهُ مَلَائِكَةٌ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩٣﴾ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٩٤﴾﴾

“Say: Whose is the earth, and whosoever is therein? If you know!” They will say: “It is Allāh’s!” Say: “Will you not then remember?” Say: “Who is (the) Lord of the seven heavens and (the) Lord of the Great Throne?” They will say: “Allāh.” Say: “Will you not then fear Allāh (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for every good or bad deed).” Say, “In Whose Hand is the sovereignty of everything (i.e., treasures of each and everything)? And He protects (all), while against Whom there is no protector, (i.e., if Allāh saves anyone none can punish or harm him, and if Allāh punishes or harms anyone none can save him) if you know.” [Sūrah Al-Mu’minoon (23):84-89]

From the categories of Tawhīd is to believe in all of what Allāh has described himself with or His Messenger has described of Allāh’s

Names and Attributes. Believing in Allāh's Names and Attributes without delving into questioning how they are carried out or making likenesses or comparisons or distorting or rejecting in the scope of His statement (سُبْحَانَهُ وَتَعَالَى):

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾﴾

“And there’s nothing comparable to him. And he is the All-Hearer, The All-Seer.” [Sūrah ash-Shūrā (42):11]

His saying:

﴿هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿٦٥﴾﴾

“For anyone similar to Him in name.” [Sūrah Maryam (19):65]

His saying:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾﴾

“And (all) the Most Beautiful Names belong to Allāh, so call on Him by them, and leave the company of those who believe or deny (or utter impious speech against) His Names. They will be required for what they used to do.” [Sūrah al-A'rāf (7):180]

So, this type of Tawhīd is called Tawhīd Asmaa Wa Sifat, the Oneness of the names and descriptions. And the disbelievers affirm this category. As they affirm The Tawhīd of His Lordship. However, only affirming this Category of Tawhīd does not enter them into Islām because they deny worshiping him alone and didn't

make all worship sincerely for Him. Rather they direct worship, which is exclusively His right to partners other than Him. It is for this reason the Messenger of Allāh fought them. Has made their blood and wealth permissible even though they affirm The Oneness of Allāh in Lordship. So, whoever didn't affirm Allāh's Oneness or rejected anything from His Names and Attributes has changed the religion. He has ascribed partners with the Lord of all the universe, so he is not counted amongst the believers in this life, and in the Hereafter, he will be from the losers. And Allāh has made Paradise prohibited for him. And he has nullified his deeds as Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ
مِنَ الْخَاسِرِينَ﴾

“And whoever desires a religion other than Islām, then it will never be accepted of him, and he will be in the hereafter from the losers.” [Sūrah ‘Āli ‘Imrān (3):85]

Allāh also said:

﴿وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكَتَ
لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

“We have indeed revealed to you. And to those, some before you, that if you were to ascribe partners with Allāh. Then all your deeds will be nullified, and surely you will be from the losers.” [Sūrah az-Zumar (39):65]

And He said:

﴿ إِنَّهُ مَن يُشْرِكْ بِاللهِ فَقَدْ حَرَّمَ اللهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ
النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴾ ﴿٧٢﴾

“Indeed, the one who ascribes partners with Allāh then Allāh has made paradise prohibited for him, and his destination is the fire, and the polytheists will find no helpers.” [Sūrah al-Mā'idah (5):72]

Therefore, it is incumbent to be sincere for Allāh in His Oneness and worship, and obedience and following the Sunnah for the actions to be considered righteous, beneficial, accepted, and the reward multiplied and blessed.

SINCERITY OF TAWHĪD

What is the true measure of actions done with a sincerity which its reward multiplies and place blessings in it? It is a source of strength to help love and loyalty. For sincerity does not manifest in an individual or nation, except that it becomes beloved to Allāh and beloved to the people. Sincerity captures the hearts and wins over the souls. It brings about aid and help in place of abandonment, and it places sincere advice in place of deception and betrayal, it places unity in place of splitting, and it replaces immorality with justice.

Sincerity does not manifest in a nation, except that it is honored with stability, strength, and status is elevated. Allāh firmly establishes them in the earth. He exchanges their state of fear with safety and security. Just as Allāh did for this Islāmic nation in the height of its sincerity when they actualized the promise of Allāh. He granted them stability and established them as mentioned in His statement (عَزَّوَجَلَّ):

﴿وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾﴾

“Allāh has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He

granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e., Islām). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Fāsiqūn (rebellious, disobedient to Allāh).” [Sūrah An-Nūr (24):55]

Sincerity is not lost in a nation except that they lose the fundamentals of what it means to live, and they’re headed to waste, and we seek refuge in Allāh for the Ummah of the Muslims falling into that.

So, it is with sincerity of Tawhīd, obedience to Allāh, and actualizing ‘Imān (faith) that you will obtain the salvation and the guidance which Allāh has informed us is for its people in His statement:

﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْاٰمَنُ
وَهُمْ مُّهْتَدُونَ﴾

“And those who believe and do not mix their faith with shirk. They are the ones who are safe, and they are the ones who are rightly guided.” [Sūrah al-‘An‘ām (6):82]

Be cautious, beware, and on guard for all those things that weaken and diminish the faith, from the affairs of shirk, innovation, and disobedience. By pondering the book of Allāh, the Prophet’s (ﷺ) Sunnah, treating the diseases of the heart, and ruling by what’s in the Qur’ān and Sunnah in every aspect, one will obtain honor in this life and happiness in the next.

ONENESS IN WORSHIP (TAWHĪD AL-'IBĀDAH)

Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ۝ ﴾

“And I have not created the jinn nor the mankind except to worship Me alone.” [Sūrah Adh-Dhāriyāt (51):56]

It is the best and most beneficial of all admonishments and call of guidance to single out Allāh (سُبْحَانَهُ وَتَعَالَى) in His Oneness. True existence, happiness, bliss, or tranquility can only be achieved by having a firm 'Aqīdah which is not overcome by doubt. One will need to follow this belief by acknowledging Allāh's (سُبْحَانَهُ وَتَعَالَى) Unique Actions and His Divine right to worship alone with no partners. One must make Allāh the sole objective he seeks (with regards to worship); that Allāh is most beloved to him over all things, even more precious than himself. What Allāh commanded and legislated for us is the sole reason for us being created. Hence, the hearts and souls will only find content and taste happiness by it:

﴿ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ۝ ﴾

“(They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return.” [Sūrah al-Baqarah (2):46]

Indeed, Tawhīd is the greatest form of worship, the loftiest, the most excellent, and the tremendous obligatory act. Tawhīd is the first of paths and stages that one will traverse to Allāh. It is the first station one must fulfill in one's journey to Allāh. The Messengers called to

Tawhīd first; for one to enter the religion of Islām, one must first acknowledge it, and it is the last statement one should say upon leaving this worldly life.

The true Tawhīd is to single Allāh (سُبْحَانَهُ وَتَعَالَى) out alone in worship. It is a must that you believe that Allāh Is The Only true Deity. There's only one, and no other is deserving of this divine right of worship besides Him. Allāh is All-Eternal. He does not need children or offspring, nor was He born. Allāh is unique and unparalleled. He is the Creator and the Disposer of all affairs. Allāh is one true deity deserving of worship, and no one else is entitled to that worship. So, whoever directs any form of worship to other than Allāh is Polytheist and Disbeliever (i.e., of the true Islāmic faith).

Worship is a broad term including everything that Allāh loves and is pleased with statements and actions, outward and inward. The exclusive worship of Allāh alone can be summarized in two matters. One being obedient to Allāh by being compliant with all of His commands and avoiding His prohibitions. This form of Tawhīd is Allāh's divine right to be worshipped alone without any partners; which is the right of Allāh over his servants. Yet this matter of Tawhīd is what the dispute arose between the Messengers and their respective nations in the past and present.

This form of Tawhīd is what His servants must implement throughout all forms of legislative worship. Some examples of this can be found in the five pillars of Islām, the two testimonies of faith, prayer, charity, fasting, and Ḥajj. Likewise, it can be found supplicating, swearing, slaughtering, hope, fear, true dependency, desire, turning to ask for help, asking aid, and other than that, from the different types of worship.

So, whoever directed any of these acts of worship to other than Allāh has indeed committed an act of polytheism. Such examples are like one supplicating to the dead, seeking rescue from them in times of

hardship, calling and seeking help in matters of the unseen. These forementioned matters are from the gravest of innovations and worst of evils because Allāh does not forgive polytheism (i.e. if one dies without repenting from it). As it is well-known that supplication in itself is an act of worship which is the divine right of Allāh (سُبْحَانَهُ وَتَعَالَى) as the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

الدُّعَاءُ هُوَ الْعِبَادَةُ

“Supplication is worship.”¹

In essence, whoever supplicates to anyone other than Allāh has worshipped other than Allāh. For indeed, Allāh has labeled supplication an act of worship in several places throughout His Book. As Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾

“And your Lord says call on me, and I'll respond to you. Indeed, those who turn away from my worship will enter into Hellfire humiliated.” [Sūrah Ghāfir (40):60]

And Allāh (سُبْحَانَهُ وَتَعَالَى) said:

¹ Collected Imam Ahmad #18352, Abu Dawood The Book of Prayer #1479, Tirmidhi Chapters of Tafsīr of Qur'ān #2969, Ibn Mājah The Book of Supplication #3828, from Nu'mān bin Basheer Tirmidhi said this Ḥadīth is Ṣaḥīḥ Ḥasan.

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُمْ
إِلَى يَوْمِ الْقِيَمَةِ وَهُمْ عَنْ دُعَائِهِمْ غَفْلُونَ ﴿٦﴾ وَإِذَا حُشِرَ النَّاسُ
كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٧﴾﴾

“And who was more misguided than the One who calls on someone else besides alert one who cannot respond to him? On the Day. And they are unaware of them calling on them. And when the people are gathered, they will be enemies to one another. And they will be disbelievers in their worship.” [Sūrah Aḥqāf (46):5-6]

The Qur’ān has already made explicitly clear in many places the prohibition of supplicating to other than Allāh like His statement (سُبْحَانَهُ وَتَعَالَى):

﴿وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ
فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ ﴿١٦﴾﴾

“And do not call on others besides alert that which does not benefit you, nor can harm you. For indeed, if used to do that, then you will be from the polytheists.” [Sūrah Yūnus (10):106]

And His (سُبْحَانَهُ وَتَعَالَى) statement:

﴿وَإِذْ قَالَ لُقْمَنُ لِابْنَيْهِ وَهُوَ يَعِظُهُ يَبْنَىٰ لَا شَرِكَ بِاللَّهِ إِنَّ
الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٦﴾﴾

“And remember when Luqmān said to his son when he was advising him, “O my son do not ascribe partners of Allāh. Indeed, shirk is a great wrong.” [Sūrah Luqmān (31):13]

And His statement (سُبْحَانَهُ وَتَعَالَى):

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ (١٨)

“And verily the Masājid are for Allāh, so do not call on anyone else besides him.” [Sūrah al-Jinn (72):18]

In addition to that, Allāh (سُبْحَانَهُ وَتَعَالَى) has made the matter of whoever calls upon anyone beside Allāh a clear act of disbelief. He said:

﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا ءَاخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ﴾ (١١٧)

“And whoever invokes (or worships), besides Allāh, any other *ilah* (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! *Al-Kāfirūn* (the disbelievers in Allāh and the Oneness of Allāh, polytheists, pagans, idolaters, etc.) will not be successful.” [Sūrah al-Mu'minūn (23):117]

These verses demonstrate that Allāh (سُبْحَانَهُ وَتَعَالَى) is the only true Deity deserving to be singled out alone with all worship just like what Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ذَٰلِكَ يَآتِيَ اللَّهَ هُوَ الْحَقُّ وَأَنْتَ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنْتَ اللَّهُ هُوَ الْعَلِيُّ الْكَبِيرُ﴾ (٢٢)

“That is because Allāh is the truth. And all that they call on besides Him is falsehood. And that Allāh is The Most High, The Most Great.” [Sūrah Al Ḥajj (22):62]

And His saying (سُبْحَانَهُ وَتَعَالَى):

﴿لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ شَيْءٌ﴾

“For Allāh, alone deserves the true supplication and those who they call on besides him. They do not respond to them in anything.” [Sūrah Ra'd (13):14]

So, worship is an exclusive right belonging to Allāh (عَزَّجَلَّ), as He said:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١﴾﴾

“O mankind worship your Lord who created you and those before you so that perhaps you will be pious.” [Surah al-Baqarah (2):21]

And He said (سُبْحَانَهُ وَتَعَالَى):

﴿وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ ﴿١١﴾﴾

“And worship your Lord until certainty comes to you.” [Sūrah al-Hijr (15):99]

And He (سُبْحَانَهُ وَتَعَالَى) said:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿١٥﴾﴾

“You alone we worship, and you alone we ask for help.”

[Sūrah al-Fātihah (1):5]

Meaning we only worship You alone and no else besides you; we only seek assistance with You. From anyone except for you. This meaning can be found in Allāh’s statement where He (سُبْحَانَهُ وَتَعَالَى) said:

﴿ * وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ﴾

“And your Lord has decreed that you do not worship anyone except for him alone.” [Sūrah al-Isrā’ (17):23]

And His saying:

﴿ * وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ﴾

“and worship Allāh and do not ascribe anything with partners with him.” [Sūrah an-Nisā’ (4):36]

This testimony of faith is to be understood that none has the right to be worship in truth, except Allāh alone. These verses are unequivocal evidence that worship in all of its categories is an exclusive right of Allāh. No form of worship is to be directed to anyone else. Doesn’t matter if it is an Angel close to him or a Prophet sent, and there’s no one better than these two. Since worship is an exclusive right of Allāh, Allāh has ordered us to have sincerity to Him. This command can be found in His statement (سُبْحَانَهُ وَتَعَالَى):

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُفَاءَ
وُفِّقُوا الصَّلَاةَ وَوُفُّوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ﴾

“and they have not been commanded except that they worship Allāh alone making in the religion sincerely for Him, establish the prayer, they pay charity, and that is an Upright religion.” [Sūrah al-Bayyinah (98):5]

And He said:

﴿ قُلِ اللَّهُ أَغْبَدُ مُخْلِصًا لَهُ دِينِي ۖ ﴾ (١٦)

“Say it is Allāh that I worship sincerely, making my religion for him.” [Sūrah az-Zumar (39):14]

And He said:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴾ (٢١)

“And they have not been commanded except that they worship one god. There’s no Deity, except there’s nothing worthy of worship except for him glorified. He above all what they ascribe to him.” [Sūrah at-Tawbah (9):31]

This is the pure religion of Abraham to worship Allāh alone, sincerely making the religion for Him. For that purpose, Allāh has ordered all of creation to worship Him alone and has created them for this objective. All of the Messengers, from the first to the last, called to this Tawhīd just as He (سُبْحَانَهُ وَتَعَالَى) said:

﴿ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَّقُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ ﴾

“And indeed, we sent Nūḥ to his people. And he said, Oh my people, worship Allāh. You do not have any other deities aside from him.” [Sūrah al-Mu'minūn (23):23]

﴿وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَتَقَوَّمُوا عِبَادُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ﴾

“Indeed, we sent to ‘Ād their Brotherhood. He said, oh, my people worship Allāh. You do not have any other deities besides him.” [Sūrah al-A'rāf (7):65]

﴿وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَتَقَوَّمُوا عِبَادُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ﴾

“and to the Thamud We sent their brother Sālih. He said, oh, my people worship Allāh. You do not have any deities besides him.” [Sūrah al-A'rāf (7):73]

﴿وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَتَقَوَّمُوا عِبَادُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ﴾

“And to Madian, we sent their brother Shuaib. He said, O my people worship Allāh, you do not have any other deity besides him.” [Sūrah al-A'rāf (7):85]

He (سُبْحَانَهُ وَتَعَالَى) said:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ
وَأَجْتَنِبُوا الطَّاغُوتَ﴾

“and indeed, we have sent to every nation a Messenger, proclaiming to worship Allāh alone and stay alone in the false deities.” [Sūrah Nahl (16):36]

He (عَزَّوَجَلَّ) said:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا
إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

“And We did not send a messenger before you except We inspired to him that none has the right, has a right to be worshipped Except me So worship me alone.” [Sūrah al-‘Anbiyā’ (21):25]

He (سُبْحَانَهُ وَتَعَالَى) ordered us to follow the religion of Abraham where He said:

﴿قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ
الْمُشْرِكِينَ﴾

“Say Allāh has spoken truthfully. So, follow the religion of Abraham. He was not from those who ascribe partners with Allāh.” [Sūrah ‘Āli ‘Imrān (3):95]

Allāh (سُبْحَانَهُ وَتَعَالَى) also ordered His Prophet to follow 'Ibrāhīm religion (of pure monotheism) where He said:

﴿ ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴾ (١٢٣)

“then we revealed to you O Muḥammad to follow the religion of 'Ibrāhīm and he was not from the polytheists.”
[Sūrah an-Naḥl (16):123]

Allāh (سُبْحَانَهُ وَتَعَالَى) said praising those who follow this religion of 'Ibrāhīm:

﴿ وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴾ (١٢٥)

“who is better in religion than the one who submits his face to Allāh in Islām and he is a good doer and follows the religion of 'Ibrāhīm.” [Sūrah an-Nisā' (4):125]

Worship has two pillars whose building blocks are to have the utmost love, humility, and submissiveness. The condition for accepting deeds is sincerity and complying with the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). So, fear Allāh oh servant of Allāh! Establish your Tawhīd and actualize it by having sincerity and worship Allāh. Hopefully, you will be among those rightly guided in this life and granted salvation in the Hereafter. Those who will have no fear or grieve on them.

﴿يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾﴾

“The Day whereon neither wealth nor sons will avail, except him who brings to Allāh a clean heart [clean from *Shirk* (polytheism) and *Nifāq* (hypocrisy)].” [Sūrah ash-Shu’arā (26):88-89]

THE GREATNESS OF THE STATEMENT OF TAWHĪD AND ITS MEANINGS

The status of the statement of Tawhīd

It's incumbent for the Muslim to be concerned with renewing one's faith in the evening and the morning by pondering on the meaning of the statement of Tawhīd *lā ilāha illa Allāh* since the only success is for the people of Tawhīd. For it is the statement of Islām and the key to safety. Allāh sent the Messengers to give glad tidings of it and warn those who oppose it. Therefore, they call everyone to implement it because it is the greatest and strongest rope of Allāh. Allāh created the human being from two mixed fluids to worship Him alone. The Messenger of Allāh has been sent to restore what has been what he taught from the sciences of Tawhīd as Allāh said about him:

﴿ فَاعْلَم أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَأَسْتَغْفِرُ لِدُنْيِكَ وَالْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ ﴾

“So, know that none has the right to be worshiped except Allāh and seek forgiveness for your sins and the believing men and women.” [Sūrah Muḥammad (47):19]

So, the Prophet ascended and raised the call to it, and he was loyal upon it, and he disassociated based upon it. And He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ

“I’ve been commanded to fight the people until they say lā ilaha illa Allāh.”²

And he called them to it secretly and publicly in the night in the Day so that the truth can be uncovered for what the heavens and the earth were set up for. For he did not set up the heavens and the earth, except in truth. And he didn’t. Prescribed the Sunnah, the obligations. Except for the sake of Tawhīd, and no one will be saved on the Day of full exposure. Except with sincere Tawhīd, the swords were not raised for Jihād except for the sake of Tawhīd. And the messengers were not sent to the servants. Except to teach them to legislate, except to teach them the legislation of Allāh. And to make the religion sincerely for him as Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ
الْدِينَ ۚ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ
أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ
بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۚ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ
كَذِبٌ كَفَّارٌ ۝ ﴾

“And indeed, we have revealed to you the book. In truth, so worship Allāh. Making this religion sincerely for him. And for Allāh is the true religion devoted for. And those who take others as helpers besides Allāh say we do not

² Collected by al-Bukhārī The Book of Adhering to The Book and The Sunnah #7284, Muslim The Book of ‘Imān #20

worship them except they get closer to Allāh and levels. Indeed, Allāh will judge between them in what they used to differ. Indeed, Allāh does not guide a lying disbeliever.”
[Sūrah az-Zumar (39):2-3]

So, the people are divided into two parties. They're upon one of two paths. The path that followed the messengers, and they singled out Allāh in his Oneness. The other course opposed the religion of Allāh. And they followed their desire and followed other than the guidance of Allāh so glorified is the One Who gives aid between servants according to his wisdom.

Glad tidings to the One who knows the meaning of the statement of Tawhīd and is pleased with it he acts inwardly and outwardly all of what it requires, and he was from the people of Tawhīd and sincerity. And woe to the One who rejected and Foo stubborn to implement the legislation of Allāh and his religion. So, he came from the people of disbelief. Shirk has deceived the ideals of Pre-Islāmic Ignorance. He was misguided to be on the path of the obstinate ones Who rejected and worshiped others besides Allāh Out of arrogance and pride. They refused to worship Allāh After the truth was made apparent to them.

CHAPTER ONE: ON THE REALITY OF THE STATEMENT OF TAWHĪD

The reality of bearing witness to the statement of Tawhīd is singling out Allāh alone in all acts of worship. And to specify him exclusively with the desire and the intention. And it negates all acts of worship for everything besides Allāh that is by disbelieving in all the false deities and not leaving anything remaining in the heart for other than Allāh nor any desire for what Allāh prohibited, does not hate or dislike anything from His commands and this is the reality of Tawhīd as for the one who says the statement of Tawhīd with their tongue and nullifies it with his actions. He does not benefit from his statement of *lā Ilaaha illa Allāh* most high said:

﴿وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفْعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ﴾

“And those who they call on besides Allāh do not have any intercession except for the One who bears witness to the truth, and he knows.” [Sūrah az-Zukhruf (43):86]

Therefore, anyone who directs any mode of worship to other than Allāh and ascribes anyone as a partner to Him from His creation. Then he has disbelieved even if he said *lā Ilaaha illa Allāh* one thousand times.

It was said to Ḥasan al-Basri (رَحِمَهُ اللَّهُ):

إِنَّ نَاسًا يَقُولُونَ: مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ فَقَالَ: مَنْ قَالَهَا
وَأَدَّى حَقَّهَا وَفَرَضَهَا أَذْخَلَتْهُ الْجَنَّةُ.

“Indeed, a people are saying, that whoever says *lā ilaha illa Allāh* will enter paradise.” so, Hasan said “whoever said *lā Ilaaha illa Allāh* and fulfilled its rights and its obligations will enter paradise.”

Wahb bin Munabbih said to the one who said to him:

أَلَيْسَ مِفْتَاحُ الْجَنَّةِ لَا إِلَهَ إِلَّا اللَّهُ؟ قَالَ: بَلَى وَلَكِنْ مَا مِنْ مِفْتَاحٍ إِلَّا
وَلَهُ أَسْنَانٌ، فَإِنْ جِئْتَ بِمِفْتَاحٍ لَهُ أَسْنَانٌ فُتِّحَ لَكَ، وَإِلَّا لَمْ يُفْتَحَ لَكَ؛
لِأَنَّكَ فِي الْحَقِيقَةِ لَمْ تَقُلْ لَا إِلَهَ إِلَّا اللَّهُ.

“Is not the key to paradise *lā Ilaaha illa Allāh*?” Wahb bin Munabbih said Yes. However, every key has teeth, so if you bring the key with its teeth, it will open for you, and if you bring a key without them, it won’t open for you.³ Because you didn’t honestly say *lā Ilaaha illa Allāh* in reality.”

The servant should not think that the affairs of shirk are remote; many matters can negate the Tawhīd or defile it. So, from the meanings of *lā Ilaaha illa Allāh* oh Muslim is to single out Allāh in love, fear hope, and worship, with specifying Him with humility, lowering oneself in submissiveness and making the intention exclusively for Him to place your trust in Him alone and placing your dependence upon Him. So, proceed forward as a servant of Allāh to the forgiveness of your Lord and his Paradise that is the width of the heavens and the earth prepared for those who established the Tawhīd, and they didn’t set up any other deities

³ Ṣaḥīḥ al-Bukhārī The Book of Funerals chapter What comes in the funeral of the one whose last words are *lā ilaaha illa Allāh* al-Bukhārī narrated it with a chain muallaq

along with the Allāh destroying themselves. And hold firm to Islām inwardly and outwardly and don't let go from clinging to the strong rope of Allāh for whoever negates what the statement of Tawhīd negates and affirms for what it affirms is loyalty based upon it and disassociates based upon It will be raised to high lofty stations. Amongst ranks of the beacons of the people of *lā ilaha illa Allāh*, and they are the people who say the statement of truth whom Allāh mentioned in His statement:

﴿يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ
الرَّحْمَنُ وَقَالَ صَوَابًا﴾

“The Day that *Ar-Rūh* [Jibrāel (Gabriel) or another angel] and the angels will stand forth in rows, none shall speak except him whom the Most Beneficent (Allāh) allows, and he will speak what is right.” [Sūrah an-Naba' (78):38]

So, know servant of Allāh that Allāh has not created you except to worship Him and he did not command you except with Tawhīd and obedience to him, and Tawhīd is to single out Allāh alone with worship. As It is the religion of all of the messengers whom Allāh sent to his servants. Allāh sent Nūḥ to his people they fell into shirk and wrongdoing as he was the first of Messengers (by Allāh). And they went extreme and beyond bounds regarding the righteous people and began to worship them Besides the Owner of Majesty and Bounty. And the last of the messengers, Muḥammad (ﷺ) the trustworthy Prophet He is the One who broke the images of these righteous men. So, Allāh used him to destroy falsehood. He came with the straightforward truth that Allāh sent him to the people to teach them how to worship, perform Ḥajj, give charity, and remember Allāh abundantly and not be heedless. However, the people have made some of His creation intermediaries

between them and Allāh, The All-Knower of the hidden and the apparent, and they said, we seek closeness to Allāh by way of them, and we seek from them intercession for us with Allāh. Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ
وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ قُلْ أَتَدْعُونَ اللَّهَ بِمَا لَا
يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا
يُشْرِكُونَ ﴿١٨﴾﴾

“And they worship others besides Allāh, those that don’t harm them nor benefit them. And they say that these are our intercessors with Alone. Say, are you informing Allāh of what He doesn’t know in the heavens and the earth? Glorified is Allāh above all of what they associate with Him as partners.” [Sūrah Yūnus (10):18]

So, Allāh sent Prophet Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to renew the lesson taught to them from their father ‘Ibrāhīm and to inform them that seeking closeness and belief is solely the right of Allāh (سُبْحَانَهُ وَتَعَالَى) over all of His servants. It’s not proper to be given to a Prophet, an Angel, or anyone else, no matter what that may be.

So, fear Allāh, servant of Allāh. And actualize your faith, your Tawḥīd and your sincerity with actions before the person sees all of what they’ve forth and no one will be able to benefit anyone else without the permission of Allāh and His pleasure:

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ ١٨ وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ١٩ قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أَشْرِكُ بِهِ أَحَدًا ٢٠ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ٢١ قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ٢٢ إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَاتٍ ۚ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴿٢٣﴾ ﴿

“And the mosques are for Allāh (Alone), so invoke not anyone along with Allāh. (It has been revealed to me that) When the slave of Allāh (Muḥammad ﷺ) stood up invoking (his Lord Allāh) in prayer to Him, they (the jinns) just made round him a dense crowd as if sticking one over the other (to listen to the Prophet’s recitation). Say (O Muḥammad ﷺ): “I invoke only my Lord (Allāh Alone), and I associate none as partners along with Him. Say: “It is not in my power to cause you harm or to bring you to the Right Path. Say (O Muḥammad ﷺ): “None can protect me from Allāh’s punishment (if I were to disobey Him), nor should I find refuge except in Him. (Mine is) but conveyance (of the truth) from Allāh and His Messages (of Islāmic Monotheism), and whosoever disobeys Allāh and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever.” [Sūrah al-Jinn (72):18-23]

CHAPTER TWO: ON THE ORDER OF A FULFILLING THE COMMAND OF TAWHĪD

It is incumbent for the Muslim to fulfill the trust in his faith and Tawhīd by safeguarding it from anything that will remove it or take away from its completeness from major and minor shirk and falling into innovation or falling into the major sins like violating people in their blood, wealth or their honor, being undutiful to the parents or cutting off family ties or neglecting the obligations.

And it's incumbent that he gives due importance to his religion. And he pays attention to it with the utmost concern being more dedicated to excelling in worshipping his Lord. Then he is about excelling in the affairs of his worldly life. For indeed, the people in this time are Being held back. And they're holding others back. Transgressing in their pursuit to amass wealth even If it's at the expense of their religion or their manners or the cost of harming the believers.

So, fear Allāh and work for your Hereafter. just as you work for your worldly life, instead of doing more work, the Hereafter is the home of Land of Achievement, and this life is just a corridor that we go to through. And you cannot avoid being separated from it. So, remember your standing and being questioned before Allāh (i.e., on the Day of Resurrection) as He said:

﴿وَنَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٣٦﴾
قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ
كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ ﴿٣٧﴾ وَقِيلَ

أَدْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأُوا الْعَذَابَ لَوْ
 أَنَّهُمْ كَانُوا يَهْتَدُونَ ﴿٦٦﴾ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ
 الْمُرْسَلِينَ ﴿٦٧﴾ فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا
 يَتَسَاءَلُونَ ﴿٦٨﴾

“And (remember) the Day when He will call to them, and say: “Where are My (so-called) partners whom you used to assert?” Those about whom the word will have come true (to be punished) will say: “Our Lord! These are they whom we led astray. We led them astray as we were astray ourselves. We declare our innocence (from them) before You. It was not us they worshipped.” And it will be said (to them): “Call upon your (so-called) partners (of Allāh), and they will call upon them, but they will give no answer to them, and they will see the torment. (They will then wish) if only they had been guided! And (remember) the Day (Allāh) will call to them and say: “What answer gave you to the Messengers?” Then the news of a good answer will be obscured to them on that Day, and they will not be able to ask one another.” [Sūrah al-Qasas (28):62-66]

Know O servant of Allāh that you will see your actions in your book of deeds. What should be given to the creation? Either by their right or their left. And every individual or read it even if he was illiterate. and couldn't read in this worldly life It'll be said to him:

﴿ أَقْرَأَ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ حَسِيبًا ﴾ ﴿٦٩﴾

“(It will be said to him): “Read your book. You are sufficient as a reckoner against you this Day.” [Sūrah al-Isrā’ (17):14]

SINCERITY AND ITS EFFECTS

A chapter on the status of sincerity

Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾ ﴿٥١﴾

“And I have not created the jinn and mankind except to worship Me alone.” [Sūrah Adh-Dhāriyyāt (51):56]

Allāh has not created us in vain, nor has he left unattended. He (سُبْحَانَهُ وَتَعَالَى) said:

﴿ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴾ ﴿٢٣﴾

“do they think that they were created in vain and that they will not be returned to us?” [Sūrah al-Mu’minūn (23):115]

And He (سُبْحَانَهُ وَتَعَالَى) said:

﴿ أَيَحْسَبُ الْإِنْسَانُ أَن يُتْرَكَ سُدًى ﴾ ﴿٧٥﴾

“and Does mankind think that he will be left unaccounted for.” [Sūrah al-Qiyāmah (75):36]

Instead, Allāh has sent us a Messenger. Whoever obeys him enters Paradise. Whoever disobeys him enters the Hellfire. As He (سُبْحَانَهُ وَتَعَالَى) said:

﴿ إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِيدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ
رَسُولًا ﴿٥٠﴾ فَصَّىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخَذًا وَبِيلًا ﴿٥١﴾ ﴾

“Indeed, we sent to you all a Messenger As a witness over you, just as we have sent to Pharaoh a Messenger. Then Pharaoh disobeyed the Messenger, so we ceased him a severe torment.” [Sūrah al-Muzzammil (73):15-16]

The worship that Allāh created us for has two pillars and two conditions that will not be complete nor beneficial without sincerity for Allāh and following his Messenger (صَلَّىٰ اللَّهُ عَلَيْهِ وَسَلَّمَ). As He (سُبْحَانَهُ وَتَعَالَى) said:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ
وُقِيْمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ﴿٥٠﴾ ﴾

“And they have not been commanded, except that they worship Allāh alone, making the religions sincerely for him. And that they establish the prayer pay the charity. Indeed, that is an upright religion.” [Sūrah al-Bayyinah (98):5]

This verse clarifies that sincerity is a foundation that the worship is built upon, makes it complete, and the person must direct his intention for Allāh alone; freeing his heart for Him only as He (سُبْحَانَهُ وَتَعَالَى) said:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ﴾

“And whatsoever the Messenger gives to you then take it and whatsoever he prohibits you from then leave it.”
[Sūrah al-Hashr (59):5]

This verse clarifies that following the Messenger of Allāh (ﷺ) is a condition for the worship’s correctness.

As clarified earlier, worship is not labeled as worship, whether it’s an action or statement. Nor is it beneficial unless it comes from who fulfills it with sincerity to Allāh and it is done in accordance to the example of The Messenger as Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ
وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ﴾

“And who is better in religion than the One who submits his face to a lot in Islām. And he does good, and he follows the religion of Abraham.” [Sūrah an-Nisā’ (4):125]

And Allāh said:

﴿ * وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ
بِالْعُرْوَةِ الْوُثْقَى ﴾

“And whosoever submits his face (himself) to Allāh [i.e.(follows Allāh’s Religion of Islāmic Monotheism), worships Allāh (Alone) with sincere Faith in the (1) Oneness of His Lordship, (2) Oneness of His worship, and (3) Oneness of His Names and Qualities], while he is a *Muhsin* (good-doer, i.e., performs good deeds totally for Allāh’s sake without any show-off or to gain praise or fame, etc. and does them following the *Sunnah* of Allāh’s

Messenger Muḥammad (ﷺ), then he has grasped the most trustworthy hand-hold [*lā ilaha ill-Allāh* (none has the right to be worshipped but Allāh)].” [Sūrah Luqmān (31):22]

The sincerity that allows the deed to be accepted is done by singling out the right of Allāh (سُبْحَانَهُ وَتَعَالَى) in acts of obedience, cleansing, and protecting oneself from the intentions of being praised. Or showing off for status. Or connection. or for some worldly game or any. Or anything that means. In the end, it is for other than seeking closeness to Allāh.

Sincerity could be seen as a covert action, just like an outward action or better. Or in secret. Like a public action or, better or could be hidden action. Sincerity originates from the intention of the heart. A person's intention is what measures his actions. What distinguishes it between being a pure right action or a filthy action, and the distinction between it being sound or corrupted, accepted or rejected, or beneficial or harmful. And the righteous actions. They vary. And their reward varies based upon the intentions and what is carried in the heart. The acts of obedience and their appearance may have the same form; however, what is hidden from the intention is better for the sincere ones, and they're eviler when they're done just to be seen, for the people can all stand and pray together. In one prayer area. And behind one imam. And they can. Bow and prostrate all the same. And from amongst them, there's the One whose sincerity is accepted. And he's pious. And from them is the One whose prayer is rejected. It was done to show off, and it was. Considered despicable. Likewise, they could be all in ranks for jihad.

Underneath one banner and from among them is the one who after he's killed His soul is from those souls. Given provision in the Paradise Going about wherever they wish and from them is the one

who Will be dragged on his face and thrown into the Hellfire. As for the first One, his Jihād He strove sincerely for Allāh fighting in the cause of Allāh. And to make the Word of Allāh superior. And second, one. He fought. And order out of the fall out of arrogance and boastfulness, and to be seen. Imām Muslim collected the Ḥadīth in his Ṣaḥīḥ on the authority of Abū Hurayrah (رضي الله عنه) who said I heard the Messenger of Allāh (صلى الله عليه وسلم) say:

إِنَّ أَوَّلَ النَّاسِ يُقْضَىٰ عَلَيْهِ يَوْمَ الْقِيَامَةِ رَجُلٌ اسْتُشْهِدَ فَأُتِيَ بِهِ فَعَرَفَهُ
نِعْمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا؟ قَالَ قَاتَلْتُ فِيكَ حَتَّى اسْتُشْهِدْتُ
قَالَ كَذَبْتَ وَلَكِنَّكَ قَاتَلْتَ لِأَنْ يُقَالَ جَرِيءٌ فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ
فَسُحِبَ عَلَىٰ وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ
الْقُرْآنَ فَأُتِيَ بِهِ فَعَرَفَهُ نِعْمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا قَالَ تَعَلَّمْتُ
الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتُ فِيكَ الْقُرْآنَ قَالَ كَذَبْتَ وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ
لِيُقَالَ عَالِمٌ وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ لِيُقَالَ هُوَ قَارِئٌ فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ فَسُحِبَ
عَلَىٰ وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ وَأَعْطَاهُ مِنْ أَصْنَافِ
الْمَالِ كُلِّهِ فَأُتِيَ بِهِ فَعَرَفَهُ نِعْمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا؟ قَالَ مَا
تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهَا إِلَّا أَنْفَقْتُ فِيهَا لَكَ قَالَ كَذَبْتَ
وَلَكِنَّكَ فَعَلْتَ لِيُقَالَ هُوَ جَوَادٌ فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَىٰ وَجْهِهِ
ثُمَّ أُلْقِيَ فِي النَّارِ.

“Verily, the first people to be judged on the Day of Resurrection will be a man who was martyred. He will be brought; the blessings of Allāh will be made known, and he will acknowledge them. Allāh will say: What did you do

about them? The man will say: I fought in your cause until I was martyred. Allāh will say: You have lied, for you only fought that it would be said you were brave, and thus it was said. Then, Allāh will order him to be dragged upon his face until he is cast into Hellfire. Another man studied religious knowledge, taught others, and recited the Qur'ān. He will be brought; the blessings of Allāh will be made known, and he will acknowledge them. Allāh will say: What did you do about them? The man will say: I learned religious knowledge, taught others, and I recited the Qur'ān for your sake. Allāh will say: You have lied, for you only studied that so it would be said you are a scholar and you recited the Qur'ān only that it would be said you are a reciter, and thus it was said. Then, Allāh will order him to be dragged upon his face until he is cast into Hellfire. Another man was given an abundance of blessings from Allāh and every kind of wealth. He will be brought; the blessings of Allāh will be made known, and he will acknowledge them. Allāh will say: What did you do about them? The man will say: I did not leave any good cause beloved to you but that I spent on it for your sake. Allāh will say: You have lied, you only spent so that it would be said you are generous, and thus it was said. Then, Allāh will order him to be dragged upon his face until he is cast into Hellfire.”⁴

⁴ Ṣaḥīḥ Muslim The Book of Al Imārah #1905

THE EFFECTS OF SINCERITY

Sincerity is the secret to the success and the achievement of the servant in this life and the Hereafter. It is the foundation of the actions upon which they are built upon. Whether they be spiritual acts of obedience or material acts of obedience. These actions are like the soul and the body. Many things come with the actions and blessings and losing. Listen to the statement of Allāh as he strikes these two examples for the One who spends to show off in front of the people and the One who spends seeking only the pleasure of Allāh. When Allāh (عَزَّوَجَلَّ) said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى
كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا
لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْكَافِرِينَ ﴿٦٦﴾ وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ
اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ
فَفَاتَتْ أَكْلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطُلٌّ وَاللَّهُ
بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٦٧﴾﴾

“O you who have believed, do not invalidate your charities with reminders (of it) or injury as does one who spends his

wealth (only) to be seen by the people and does not believe in Allāh and the Last Day. His example is like a (large) smooth stone upon dust and is hit by a downpour that leaves it bare. They are unable (to keep) anything of what they have earned. And Allāh does not guide the disbelieving people. And the example of those who spend their wealth seeking means to the approval of Allāh and assuring (reward for) themselves is like a garden on high ground which is hit by a downpour – so it yields its fruits in double. And (even) if a downpour does not hit it, then a drizzle (is sufficient). And Allāh, of what you do, is Seeing.” [Sūrah al-Baqarah (2):264-265]

Indeed, the actions, along with sincerity, grow, are made to increase, and they purify the One who does it, and there are blessings in it, and it's accepted. Anything else besides it, the action without sincerity, is nothing. It's rotten, spoiled, and rejected by the One who does it. So, make your efforts sincere for Allāh and seek the pleasure of Allāh. Intending only the face of Allāh and striving against your selves to be sincere for Allāh.

Beware of the false intentions that will get the action rejected and the evil intentions. Whether it be from money, some worldly purpose, some status or position, praise or compliment, or from how there are arterial motives. For indeed, you have been ordered by your Lord, The Great, The Mighty, and Most Majestic, to be sincere. Allāh said:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُفَاءَ﴾

“And they have not been commanded, except that they worship Allāh alone, making the religions sincerely for him. And that they establish the prayer pay the charity.”

Indeed, that is an upright religion.” [Sūrah al-Bayyinah (98):5]

He also said:

﴿هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۚ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٥﴾﴾

“So, call you (O Muḥammad ﷺ and the believers) upon (or invoke) Allāh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allāh’s sake only and not to show-off and not to set up rivals with Him in worship). However much the disbelievers (in the Oneness of Allāh) may hate (it).” [Sūrah Ghāfir (40):14]

He (سُبْحَانَهُ وَتَعَالَى) said:

﴿هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۚ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٥﴾﴾

“He is the Ever-Living, *La ilaha illa Huwa* (none has the right to be worshipped but He), so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely for Allāh’s sake only, and not to show off, and not to set up rivals with Him in worship). All the praises and thanks be to Allāh, the Lord of the ‘*Alamin* (mankind, jinns and all that exists).” [Sūrah Ghāfir (40):65]

The people of sincerity are the happiest through the intercession of the Messenger of Allāh on the Day of Judgement. Abu Hurairah said to the Messenger of Allāh,

مَنْ أَسْعَدُ النَّاسِ بِشَفَاعَتِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: ((مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ قَلْبِهِ)).

“Who is the happiest of the people with your intercession, O Messenger of Allāh?”. The Prophet said, “Whoever said lā ‘ilaaha ‘ill Allāh sincerely from his heart.”⁵

In another wording:

مُخْلِصًا مِنْ قَلْبِهِ

“and was sincere from his heart⁶ acceptance of the actions.”

So, sincerity is the measure determined by actions. Reflect on these verses and these examples and learn and understand the significant position of sincerity.

⁵ Ṣaḥīḥ al-Bukhārī The Book of Knowledge #99

⁶ Explanation of The Creed of Ahlu Sunnah wa Jamaa Lalika #2045

HIGHLIGHTS/GUIDELINES

It is required for the Muslim to be a Muwahhid. He will not be a Muwahhid until he is sincere in the act of worship and is done following the guidance of the Messenger of Allāh (ﷺ). And indeed, many from the people in this country (from the Arabs, and other than the Arabs) from the Ḥajj pilgrims and visitors and other than them, those who fell into the type of shirk in which nullifies the sincere devotion Tawhīd. At the same time, a person thinks that he is a Muwahhid and a Muslim, but he is a Mushrik (polytheist).

That is because perhaps he believed in his country that is supplicating to other than Allāh (from the dead, the righteous) and seeking them from help in aid, asking them questions, pleading with them for needs, and seeking refuge with them, this is polytheism (Shirk) precisely. So, fear Allāh servants of Allāh and make your Tawhīd sincerely for Allāh, in your 'Imān for Him, and be aware of all those things that negate and nullify its completeness from the shirk and innovation and disobedience.

Reflect on your Lord's book and the Sunnah of the Prophet and judge by way of the Book and the Sunnah in every aspect you face. Indeed, that is happiness and safety, and success and outstanding achievement. It is a cure for every ailment in this life and the Hereafter. Indeed, we praise Allāh and ask Allāh to preserve us in this religion through sincere scholars who serve as leaders and guides the 'Ummah in knowledge and action and sincerity. Indeed, the likes of that are found in those in the Ummah.

May Allāh preserve our religion, our country, our honor, and our dignity. In the sincere scholars is a strong foundation for the one who is trying to clarify the religion. Thank Allāh for making a religion for you that is upright and making you from the nation of

Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) (the best and most pure of nations). He preserved the religion for you until it reached you pure and pristine, free of deviation, polytheism. That this religion is free of misguidance and ruin, and all praise belongs to Allāh.

THE CONCLUSION

Oh, servant of Allāh, make your actions sincere for Allāh. Purify them from intentions other than for Allāh. Don't let it be hidden from you that Allāh is the One that knows all that is hidden and apparent. As Allāh said:

﴿ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴾ ﴿١٩﴾

“He knows that which deceives the eyes and what the breasts conceal.” [Sūrah Ghāfir (40):19]

So, make your intentions sincere for Allāh and what he obligated upon you from the acts of obedience. Achieve the pleasures of Allāh (سُبْحَانَهُ وَتَعَالَى) and turn yourself away from the evils and indecencies and be from the sincere servants. Those who Allāh (سُبْحَانَهُ وَتَعَالَى) said:

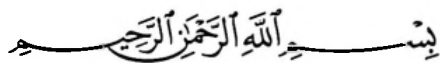
﴿ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌُ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ ۚ أَحَدًا ﴾ ﴿١١﴾

“Say, ‘I am only a man like you, to whom it has been revealed that your god is one god. So, whoever would hope for the meeting with his Lord – let him do righteous work and not associate in the worship of his Lord anyone.’”
[Sūrah al-Kahf (18):110]

THE CONCLUSION

May Allāh elevate the rank and send peace to our Prophet Muḥammad, his family, and his companions altogether.

INTRODUCTION



All praises and thanks are for Allāh continuously without end. The one singled out with perfect and complete might and majesty, The Highest Exalted One, above having any similarity or likenesses. I praise him. Glorified is He, and I thank Him for His abundance of goodness and favors. I testify that there is nothing worthy of being worshipped in truth except Allāh alone with no partners. He is the one described with attributes of perfection. Beware of Shirk (ascribing partners with Allāh) from innovations and misguidance and call to Tawḥīd (single Allāh out in worship). May Allāh raise the rank and send an abundance of peace upon His servant and Messenger Muḥammad, his household and companions, and whoever follows them correctly in actions and statements.

As to proceed:

For indeed, the greatest testimony and the most binding over the creation to declare in speech, action, and belief are what Allāh testifies of Himself of His exclusive right of being worshiped apart from all the rest of His creation forever and always. It is the testimony of His Oneness. Shirk (disbelief and hypocrisy) negate Tawḥīd, either entirely or negating its completeness, depending on if minor shirk, minor disbelief, or action of hypocrisy. The Book and the Sunnah refer to many acts of disobedience as shirk (disbelief and hypocrisy) to show it's the most severe of the major sins and is a

means which leads to major shirk, major disbelief, and hypocrisy of belief.

So, the Muslim (Muwahhid) must know Tawḥīd, implement it, be aware its position, rejecting shirk which negates Tawḥīd, hate shirk and the people of shirk, declaring the disbelief of the one who does major Shirk and the Muslim must be aware of the position of shirk. So, by being ignorant of shirk, one does not obtain what statement of Tawḥīd guides to, and whoever didn't get that he hasn't raised his head for the religion Allāh created him for, and He sent His Messenger.

In this context comes this treatise entitled, *'Detailed Chapters clarifying Minor Shirk.'*

O' Allāh! Grant us sincerity and keep us distance from polytheism in statement and action. Please make us firm on the guidance, and let us die as Muslims. May Allāh elevate the rank and grant peace to our Prophet Muḥammad, his family, and his companions altogether.

CHAPTER ONE: ON CLARIFYING THE DANGER OF MINOR SHIRK

Indeed, minor shirk is widespread common amongst the people, like swearing by other than Allāh, sharing the Creator's will with the creation, and so forth, such as connecting what happens to the means instead of the one who was the cause of the means. And like the one who says: 'Had it not been except for such and such (if this had not happened). This would've happened except for such and such When we got this, it was from such and such.'

These types of prohibited sayings. These statements come as a prohibition due to the statement of Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ فَلَا تَجْعَلُوا لِلّٰهِ اَنْدَادًا وَاَنْتُمْ تَعْلَمُوْنَ ﴾

“So do not make for Allāh a rival while you know.” [Sūrah al-Baqarah (2):22]

Ibn Abbas (رَضِيَ اللّٰهُ عَنْهُمَا) said concerning this verse:

“Al-Andād means shirk, which is less conspicuous than a black ant crawling on a black stone in the darkness of the night. Such as the saying: “By Allāh and by your life, oh so-and-so!” “By your life.” If you said: “If it had not been for this little dog, the burglars would have come to us” or “Had it not been for the duck in the house, the burglars would have come” or like a man saying to his companion, “By Allāh’s and your will...” “As Allāh and you will.” or the saying of a man, “Had it not been for Allāh and so-

and-so...” Do not mention anyone with Allāh because all of this is shirk.”⁷

So, fear Allāh, oh servant of Allāh and be cautious of shirk major and minor to safeguard your Tawhīd and your faith so that you can be a true believer. Adhere to the book of your Lord and the Sunnah of your Prophet. Implement the commands to be honored in this life and happy in the Hereafter.

⁷ Tafsir ibn Haatim #229 and similar to it in Tafsīr Ibn Jarīr (1/369), Ibn Hajr said in Al' Ujaab p.51, “its sanad is strong”, The author of Taysīr Al-'Azīz Al Hamīd p.587 “its sanad is good”

CHAPTER TWO: ON MENTIONING SOME TYPES OF MINOR SHIRK

From the types of minor shirk: Swearing by other than Allāh, like swearing by The Prophet, by the trust, the parents, honor, or life, or other than that. The Prophet (ﷺ) showed us all of this is prohibited and clarified that polytheism comes with a severe threat.

The Prophet (ﷺ) said:

مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ

“Whoever swears by other than Allāh then he has disbelieved or committed shirk.”⁸

The Prophet (ﷺ) said:

مَنْ حَلَفَ بِالْأَمَانَةِ فَلَيْسَ مِنَّا.

“He who swears by Amānah (faithfulness) is not one of us.”⁹

From Ibn ‘Umar (رضي الله عنهما) that the Messenger (ﷺ) said,

لَا تَخْلِفُوا بِآبَائِكُمْ، مَنْ حَلَفَ بِاللَّهِ فَلْيَصِدْقَ، وَمَنْ حَلَفَ لَهُ بِاللَّهِ فَلْيَرِضْ، وَمَنْ لَمْ يَرْضَ فَلَيْسَ مِنَ اللَّهِ.

⁸ Tirmidhi: Chapters of Swearing and Oaths #1531

⁹ Musnad Ahmad #22980, Abū Dāwūd: Book of Oaths and Vows #3253

“Don’t swear by your parents; whoever swears let him swear by Allāh and whoever swears by Allāh then he will be pleased, and whoever was not pleased then it wasn’t from Allāh.”¹⁰

He said he reported Allāh Messenger (ﷺ) as said:

أَلَا إِنَّ اللَّهَ (عَزَّ وَجَلَّ) يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ، فَمَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ أَوْ لِيَصُتْ.

“Allāh forbids you to swear by your fathers. If anyone swears, he must swear by Allāh or keep silent.”¹¹

Ibn Mas‘ūd (رضي الله عنه) said,

لَأَنْ أَحْلِفَ بِاللَّهِ كَاذِبًا أَحَبُّ إِلَيَّ مِنْ أَحْلِفَ بِغَيْرِهِ صَادِقًا.

“To swear by Allāh while lying is more loved by me than to swear by other than him while speaking the truth.”¹²

It is well known that to swear by Allāh while lying is from the major sins, but swearing by other than Allāh is a type of shirk, and shirk is the gravest of the major sins. That is because swearing contains veneration or magnifying the one being sworn with, and reverence is not appropriate for anyone other than Allāh.

The Prophet (ﷺ) said:

¹⁰ Ibn Mājah: Book of Expiations #2101

¹¹ Sahih Muslim: The Book of Oaths #1646

¹² ‘Abdur Razzāq As Sanaai in his Musannaf (8/468) #15929

مَنْ حَلَفَ مِنْكُمْ، فَقَالَ فِي حَلْفِهِ: بِاللَّاتِ وَالْعُزَّى، فَلْيَقُلْ: لَا إِلَهَ إِلَّا اللَّهُ.

“Whoever amongst you swears, (saying by error) in his oath ‘By Al-Lat and Al- Uzza,’ then he should say, ‘None has the right to be worshipped but Allāh.’”¹³

From the types of minor shirk: Showing off, desiring to be heard, and doing actions for the creation, this type of shirk is hidden. It is the type of shirk that is most feared for the righteous.

In the Ḥadīth of Abū Saeed al-Khudrī (رضي الله عنه), he said,

خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ - صلى الله عليه وسلم - وَنَحْنُ نَتَذَكِّرُ الْمَسِيحَ الدَّجَالَ فَقَالَ "أَلَا أُخْبِرُكُمْ بِمَا هُوَ أَخَوْفُ عَلَيْكُمْ عِنْدِي مِنَ الْمَسِيحِ الدَّجَالِ". قَالَ قُلْنَا بَلَى. فَقَالَ: الشِّرْكُ الْخَفِيُّ أَنْ يَقُومَ الرَّجُلُ يُصَلِّيَ فَيَزِينُ صَلَاتَهُ لِمَا يَرَى مِنْ نَظَرِ رَجُلٍ.

“Messenger of Allāh came out to us while we were mentioning the Dajjal, and he said, ‘shall I not inform you of what I fear for you more than Dajjal?’ We said, ‘of course,’ then he said, ‘Hidden shirk. That a man stands to pray, and then he beautifies his prayer for the gaze of the

¹³ Ṣaḥīḥ al-Bukhārī: The Book of Manners #6108, Ṣaḥīḥ Muslim The Book of Oaths #164

people watching him or the gaze of a man watching him.”¹⁴

Al-Bukhārī and Muslim both collected in their Ṣaḥīḥ the statement of the Prophet (ﷺ) said:

مَنْ سَمِعَ سَمَعَ اللَّهِ بِهِ، وَمَنْ يُرَائِي يُرَائِي اللَّهَ بِهِ

“He who does good things in public to show off and win the praise of the people, Allah will disclose his real intention (and humiliate him).”¹⁵

This shirk is hidden because it is an action of the heart. No one knows it except Allāh, and because the person who’s committing it is giving the appearance that it is for Allāh. Instead, the intention is for someone other than Allāh, or he shared its intention by beautifying the prayer for someone else.

On the authority of Abū Hurayrah (رضي الله عنه), Allāh (سُبْحَانَهُ وَتَعَالَى) said,

أَنَا أَغْنَى الشُّرَكَاءَ عَنِ الشِّرْكِ، مَنْ عَمِلَ عَمَلًا أَشْرَكَ مَعِيَ فِيهِ غَيْرِي
تَرَكْتُهُ وَشِرْكُهُ.

¹⁴ Ibn Mājah Book of Zuhd Chapter of Riyā’ and Sama #4204, Musnad Imam Ahmad #11252, Al Haakim (4/329) graded Ṣaḥīḥ and Dhahabī agreed with him Al Busairee and Albaani graded it hasan.

¹⁵ Al-Bukhārī collected in the book “ar-Riqāq under the chapter “showing off and being heard” (#6499); and Muslim collected in the book “Kitāb az-Zuhd & ar-Riqāq” (#2986).

“I am the one who is most free from want of partners. He who does a thing for the sake of someone else beside Me, I discard him and his polytheism.”¹⁶

Riyā‘ could be purely showing off for other than Allāh. In this case, it becomes major shirk, like the condition of the hypocrites. Those whom Allāh said about them,

﴿يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا﴾

“And when they stand up for As-Ṣalāh (the prayer), they stand with laziness and to be seen of men, and they do not remember Allāh but little.” [Sūrah an-Nisā’ (4):142]

This pure showing off seldom comes from a believer in the obligation of prayer and fasting, and it could come in the duty of charity and hajj and other than those two. From the alleged actions which the benefit goes beyond the person, so if the devotion to them is sought for them, the Muslim does not doubt that this action is useless and the one who performs it is deserving of the anger of Allāh and His punishment.

And the action could be shared between Allāh and showing off if the origin of the action is for Allāh and then showing off appears in it onto it. So, if he was cautious and prevented showing off from overtaking it, it doesn’t harm.

Suppose showing off was carried in him to the end. Then there’s a difference of opinion between the scholars of the Salaf. Imām Ahmad and Ibn Hajr’s stance is that his action is not nullified and rewarded for his initial intention.

¹⁶ Muslim Book of Zuhd and Heart Softeners #2985

As for the Shirk of Riyā' in action from its origin, then the sound text proved the action is nullified. Such as the Ḥadīth of Shadād bin Aws (رَضِيَ اللَّهُ عَنْهُ),

مَنْ صَلَّى يُرَائِي فَقَدْ أَشْرَكَ، وَمَنْ صَامَ يُرَائِي فَقَدْ أَشْرَكَ، وَإِنَّ اللَّهَ (عَزَّ وَجَلَّ) يَقُولُ: أَنَا خَيْرُ قَسِيمٍ لِمَنْ أَشْرَكَ بِي، فَمَنْ أَشْرَكَ بِي شَيْئًا فَإِنْ جِدَّةَ عَمَلُهُ وَقَلِيلُهُ وَكَثِيرُهُ لَشَرِيكُهُ الَّذِي أَشْرَكَ بِهِ، أَنَا عَنْهُ غَيٌّ.

“Whoever prayed to be seen, he has committed shirk. Whoever fast to be seen, he has committed shirk, and indeed Allāh (سُبْحَانَهُ وَتَعَالَى) said:

‘I am the best of what is associated a partner with me, so whoever ascribes a partner with me in anything, then I discard his action the least of it and the greatest of it to whoever he shared it with, and I am Free of Need.’¹⁷

From the categories of minor shirk: Connecting the will of the creation to the will of the Creator by saying, “and” like the statement of a man to another, ‘what Allāh wills and you.’ That is because connecting with the word “wa/and” ‘suggests equality because the word is used for gathering two equal things. To make the Creator equal with the creation in a type of worship is shirk. So, it is permissible to connect with the phrase “then” because this implies a command, and this prohibition comes of using the word “and” while it is permissible to use the word “then.”

On the authority of Hudhayfah (رَضِيَ اللَّهُ عَنْهُ) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

¹⁷ Muslim: Book of Zuhd and Heart Softeners

لَا تَقُولُوا مَا شَاءَ اللَّهُ وَشَاءَ فُلَانٍ، وَلَكِنْ قُولُوا مَا شَاءَ اللَّهُ ثُمَّ شَاءَ فُلَانٍ.

“Don’t say what Allāh wills and fulan wills rather say what Allāh wills then what such and such wills.”¹⁸

The previous narration comes with an authentic chain (narrators).

On the authority of Qutaylah, that a Jew came to the Prophet (ﷺ) and said,

إِنَّكُمْ تُشْرِكُونَ، تَقُولُونَ: مَا شَاءَ اللَّهُ وَشِئْتُ، وَتَقُولُونَ: وَالْكَعْبَةِ، فَأَمَرَهُمُ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) إِذَا أَرَادُوا أَنْ يَخْلِفُوا أَنْ يَقُولُوا: وَرَبَّ الْكَعْبَةِ، وَأَنْ يَقُولُوا: مَا شَاءَ اللَّهُ ثُمَّ شِئْتُ.

“You are setting up rivals (to Allāh) and associating others (with Him). You say: ‘Whatever Allāh wills and you will,’ and you say: ‘By the Ka’ba.’” So, the Prophet commanded them, if they wanted to swear an oath, to say: “By the Lord of the Ka’ba;” and to say, “Whatever Allāh wills, then what you will.”¹⁹

And from Ibn Abbas (رضي الله عنه), a man came to the Prophet (ﷺ) and said:

¹⁸ Sunan Abū Dāwūd: Book of Manners (#4980).

¹⁹ Sunan Sughra (Al Mujtaba) #3773, Al Kubra #4696, 10756 and in actions of the day and night #986, Al Hāfidh in Al Isābah (4/378) and Ṣaḥīḥ Al Haakim and Dhahabī agreed (4/331)

مَا شَاءَ اللَّهُ وَشِئْتُ. فَقَالَ: أَجَعَلْتَنِي لِلَّهِ عَدْلًا، قُلْ: مَا شَاءَ اللَّهُ وَحْدَهُ.

“If Allāh wills and you.”. The Prophet said, “Are you making me equal with Allāh? Say ‘If Allāh wills only.’”²⁰

‘Ibrāhīm Nakhai’ said:

أَنَّهُ يَكْفُرُهُ أَنْ يَقُولَ: أَعُوذُ بِاللَّهِ وَبِكَ، وَيَجُوزُ أَنْ يَقُولَ: يَا لِلَّهِ ثُمَّ بِكَ، قَالَ: وَيَقُولُ: لَوْلَا اللَّهُ ثُمَّ فُلَان، وَلَا تَقُولُوا: لَوْلَا اللَّهُ وَفُلَان، وَهَذَا إِنَّمَا يَكُونُ فِيمَا يَقْدِرُ عَلَيْهِ الْحَيُّ الْحَاضِرُ، بِخِلَافِ الْمَيِّتِ وَالْغَائِبِ مِنْنَ لَا يَسْمَعُ كَلَامًا وَلَا يَرُدُّ جَوَابًا، فَإِنَّهُ لَا يَجُوزُ عَطْفَ مَشِئَتِهِ عَلَى مَشِئَةِ اللَّهِ مُطْلَقًا.

“It is hated to say ‘I seek refuge with Allāh and with you,’ it is permissible to say ‘with Allāh then with you.’ Or to say ‘had it not been for Allāh then you,’ and do not say it ‘had not been for Allāh and you.’ And these are only allowed for someone alive, present, and has the ability in contrast to the one who’s dead, absent, or those who do not hear speech or respond. For indeed it is absolutely not permissible to connect his will to the will of Allāh.”²¹

From the types of minor shirk: Spells, chants containing shirk, and love potions. Which is something that people do, claiming it makes the woman more beloved to the husband or the husband more beloved to his wife, and he is struck by magic.

²⁰ Previous (#10759)

²¹ Sharhus Sunnah Al Baghawī (12/361)

On the authority of Ibn Mas'ūd (رَضِيَ اللَّهُ عَنْهُ), I heard the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say,

إِنَّ الرِّقَّ وَالْتَّمَائِمَ وَالْتَّوَلَةَ شِرْكٌ

“Indeed, incantations, amulets, charms, and spells are all shirk.”²²

So, from the shirk connected to the charms and the amulets is they are put on children, animals, or others seeking protection from the evil eye, and some narrations establish the order to cut and break the charms, amulets, and talismans along with there being prohibited with a severe warning.

On the authority of Abū Bashir Ansari, he reported that he had the opportunity of accompanying Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in some of his journeys. Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) sent one of his messengers (‘Abdullāh Abū Bakr):

“I think he said (these words) when the people were at the places of rest. ‘No necklace of strings be left on the necks of the camels or the necklace kept unbroken.’”²³

Imām Mālik (رَضِيَ اللَّهُ عَنْهُ) said,

“To my mind (this practice) of wearing a necklace around the necks of camels or animals was because they (wanted to save them) from the influence of the evil eye.”

²²Musnad Ahmad #3615, Abu Dawood Book of Medicine#3883, Ibn Mājah #3530

²³ Al-Bukhārī book of Jihād and expeditions #3005, Ṣaḥīḥ Muslim Book of Clothing and Adornments #2115

So, the Prophet forbade them from using them and taught them that these things do not affect Allāh's Decree. And indeed, the severe threat comes for the one who ties amulets.

Ruwaifi' bin Thabit said,

يَا رُوَيْفَعُ، لَعَلَّ الْحَيَاةَ تَطُولُ بِكَ، فَأَخْبِرِ النَّاسَ أَنَّ مَنْ عَقَدَ
لِحَيْتِهِ أَوْ ثَقَلَدَ وَتَرًّا أَوْ اسْتَنْجَى بِرَجِيعٍ أَوْ عِظَمٍ، فَإِنَّ مُحَمَّدًا بَرِيءٌ
مِنْهُ.

“The Messenger of Allāh (ﷺ) said: ‘O Ruwaifi,’ you may live for a long time after me, so tell the people that whoever ties up his beard, or twists it, or hangs an amulet, or cleans himself (after relieving himself) with animal dung or bones, Muḥammad has nothing to do with him.”²⁴

The supplication that comes against the one who ties amulets and charms. On the authority of Uqbah ibn ‘Āmir, the Prophet (ﷺ) said:

مَنْ عَلَّقَ تَمِيمَةً فَلَا أَتَمَّ اللَّهُ لَهُ، مَنْ عَلَّقَ وَدْعَةً فَلَا وَدَعَ اللَّهُ لَهُ

“May Allāh not complete whoever ties an amulet, and may Allāh not complete whoever ties a string.”²⁵

²⁴Musnad Ahmad (#16995), Abū Dāwūd Book of Purification (#36), Nasaai Book of Adornments (#5067)

²⁵Musnad Ahmad (#17404), Ibn Hibbaan in his Ṣaḥīḥ Book of Ruqiyah and Charms (#6086), Al Haakim (#8358) He said this Ḥadīth has an authentic chain but he didn't bring it out.

In another wording,

مَنْ عَلَّقَ تَمِيمَةً فَقَدْ أَشْرَكَ

“Whoever ties a string or amulet has committed shirk.”²⁶

From Abdullahi bin Akeem who said:

مَنْ تَعَلَّقَ شَيْئًا وَكَلَّ إِلَيْهِ

“Whoever ties anything is entrusted to it.”²⁷

Likewise, there are texts of the virtue and the reward of one who cut the amulets and charms from the people.

From Saeed bin Jubair, he said:

مَنْ قَطَعَ تَمِيمَةً عَنْ إِنْسَانٍ كَانَ كَعَدْلِ رَقَبَةٍ

“Whoever cuts a charm for a person, it is like he has freed a slave.”²⁸

According to the people of knowledge, this narration has the ruling of being raised to a statement of the Prophet because this is from the unseen matters, and he lived in the time of the Prophet.

Ruqyaa is the plural of Ruqiyah, and that is also referred to as incantations or spells. It is prohibited except for what is expressly

²⁶Musnad Imām Ahmad (#17422)

²⁷Musnad Imām Ahmad (#18781), Tirmidhi in its checking Chapters of medicine (#2072), Abdullahi bin Akeem said he didn't hear it from the Prophet, and he was in his time

²⁸ Musnad Ibn Abi Shaybah: Book of Medicine #23473

permissible and does not involve shirk. The Messenger of Allāh (ﷺ) allowed their use for the evil eye and poison stings.

As in the hadith of Abū Hurayrah (رضي الله عنه), The Messenger of Allāh (ﷺ) said that:

لَا رُقِيَّةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ

“There is no Ruqiyah except due to the evil eye or fever.”²⁹

Meaning there's no incantation curing or more significant than Ruqiyah for the evil eye and the fever.

There's no problem with Ruqiyah when it is correct, and that is by combining three conditions. First, it is the speech of Allāh or the names of Allāh, or his descriptions or the legislated supplications. Do supplications of seeking refuge. Secondly, that would be in the Arabic tongue, and the meaning of the words is known. Thirdly to believe that the Ruqiyah is a means that it does not affect his own; instead, it is only by the decree of the Lord (سُبْحَانَهُ وَتَعَالَى).

A charm is that which has spells if it was not from the Qur'ān or Sunnah, the spell or enchantment that which is used but it's not from the Qur'ān that is prohibited with no difference of opinion, because it negates complete devotion. Which is the meaning of Laa ilaaha illa Allāh, and the negates the saying of Allāh (سُبْحَانَهُ وَتَعَالَى):

²⁹Musnad Ahmed #2448, Muslim #220 mawqoof, Narrated by Ibn Maajah marfoo #3513, Tirmidhi said: Shabi narrated this hadith from Husein bin Ashabi from Buraydah from The Prophet #1058, Bukhaari in his Saheeh from Imraan bin Hussein mawqoof #5705, and Ahmed connected it #19908, Abu Daawood #3884, Tirmidhi #1057

﴿بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾﴾

“Yes, but whoever submits his face (himself) to Allāh (i.e., follows Allāh’s Religion of Islāmīc Monotheism) and he is a *Muhsin* (good-doer, i.e., performs good deeds totally for Allāh’s sake only without any show-off or to gain praise or fame, etc., and following the *Sunnah* of Allāh’s Messenger Muḥammad (ﷺ)) then his reward is with his Lord (Allāh), on such shall be no fear, nor shall they grieve.”

[Sūrah al-Baqarah (2):112]

Since the devoted one, his heart is not concerned with seeking any benefit, receiving harm from anyone except Allāh. So, the completeness of Tawḥīd is not acquired except by abandoning that.

For this reason, The Prophet (ﷺ) made clear that:

مَنْ تَعَلَّقَ شَيْئًا وَكِلَإِلَيْهِ.

“Whoever hangs anything, he is entrusted to it.”³⁰

Meaning Allāh left him to place his trust in that amulet, and he becomes astray and destroyed, and the Prophet supplicated for Allāh not to complete the one who ties a charm depending on it to protect him, saying:

مَنْ عَلَّقَ تَمِيمَةً فَلَا أَتَمَّ اللَّهُ لَهُ، وَمَنْ عَلَّقَ وَدْعَةً فَلَا وَدَعَ لَهُ.

³⁰reference previously mentioned.

“Whoever hangs an amulet then may Allāh not complete them, and whoever hung one is left to it.”³¹

From the types of minor shirk: Wearing a ring and hanging strings necklaces for protection. Intending this will remove the affliction while it occurs (after it already befalls or preventing the affliction before it happens) is minor shirk because it consists of attaching the heart to someone other than Allāh. It is minor shirk to attach the heart to other than Allāh in preventing harm or removing harm that could happen before it occurs. Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّيهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴾



“And verily, if you ask them: ‘Who created the heavens and the earth?’ Surely, they will say: ‘Allāh (has created them).’ Say: ‘Tell me then, the things that you invoke besides Allāh if Allāh intended some harm for me, could they remove His harm, or if He (Allāh) intended some mercy for me, could they withhold His Mercy?’ Say: ‘Sufficient for me is Allāh; in Him, those who trust (i.e., believers) must put their trust.’” [Sūrah az-Zumar (39): 38]

So, since those deities call upon (besides Allāh) have no power or ability to remove harm if He intended it, nor can they withhold His mercy when He sends it down to a servant. Then it’s incumbent upon

³¹ reference preceded

them to worship Allāh alone. Likewise, the rings and the strings do not affect preventing or removing affliction. Instead, it could be a cause for the increase of that affliction.

From the report of Imran Ibn Hossain,

النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) رَأَى رَجُلًا فِي يَدِهِ حَلَقَةً مِنْ صُفْرِ فَقَالَ: مَا هَذِهِ؟ فَقَالَ: مِنَ الْوَاهِنَةِ، فَقَالَ: انْزِعْهَا فَإِنَّهَا لَا تَزِيدُكَ إِلَّا وَهْنًا، فَإِنَّكَ لَوْ مِتَّ وَهِيَ عَلَيْكَ مَا أَفْلَحْتَ أَبَدًا.

“The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) saw a man with a ring in his hand, and he said, ‘What is this (for)?’, the man said ‘it protects him from *waahina*’ so he said ‘Take it off for indeed it doesn’t increase you in anything except *wahina*. For indeed if you were to die while wearing it, you will never be successful.’”³²

Al Waahinah: A disease harms the upper arm; it can be taken in the sweat to the shoulder and the entire arm. The Prophet ordered him to remove the ring, and he informed that it doesn’t increase him in anything except Wahina. Because the mushrik does actions that contradict his objective. By connecting his heart to what will not benefit him nor prevent harm from him. And Ibn Abi Haatim collected ³³on the authority of Hudhaifah that he entered upon a sick person who had an amulet on and he cut and removed it and then recited the statement of Allāh (سُبْحَانَهُ وَتَعَالَى) said:

³²Musnad Ahmed #20000, Ibn Maajah Book of Medicine #3531

³³ Ibn Abi Haatim in his tafsir (7/2208) and like it collected by Ibn Abi Shaybah (5/35), Khalaal in The Sunnah (5/13), (5/64), ibn Battah in Al Ibaanah Al Kubra #1030, 1031

﴿ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴾ (١٢)

“and most of them do not believe in Allāh except they ascribe partners with him in worship.” [Sūrah Yūsuf (12):106]

This shows that hanging or wearing an amulet to prevent or remove or protect is from shirk (i.e., polytheism), and that type of action must be refuted, and the practitioner must be admonished. The companions (رضي الله عنهم) were following the verses sent down regarding the prohibition of polytheism. They used to reject the likes of it because it negates sincere devotion.

From the affairs of minor shirk: Relating the acquirement or obtaining a thing or not getting it to created causes other than Allāh even if by saying it like saying ‘if this wouldn’t have happened’ or ‘this would happen’ or like saying ‘it was because of Zayd I got a profit on this sale’ or ‘I due to me I got a profit from it, and this is from hidden Shirk as Ibn Abbas said in explaining the statement of Allāh:

﴿ فَلَا تَجْعَلُوا لِلَّهِ أُنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴾ (٢٢)

“So, don’t set up a rival with Allāh while you know.”
[Sūrah al-Baqarah (2):22]

Al-Andad means shirk. It is as inconspicuous as a black ant moving (crawling) on a black stone in the darkness of night. It is to swear: ‘by Allāh and by your life’ and ‘by my life.’ It is also to say: ‘Had there not been this little dog or the duck in the house, the thief would have entered.’ Or, like the statement of a man to his companion: ‘By

Allāh's and yours will,' or 'Had it not been Allāh and so-and-so,' etc. Do not mention anybody with Allāh because all of it is shirk."³⁴

Ibn Abbas highlighted this dangerous matter to the utmost degree.

In ibn Mājah from Tufail, the maternal brother of Aisha, "I saw in a dream that I came upon a group of Jews, and I said to the "you would be a good people indeed if you didn't say Uzair is the son of Allāh, and they responded "you would be a good people if you didn't say What Allāh wills and Muḥammad. Then I passed a group of Christians, and I said to them. Indeed, you would be a good person if you didn't say Jesus was the son of Allāh. They responded, "indeed, you would be a good people if you didn't say what Allāh wills and Muḥammad." in the morning, I told some persons about the dream, then I went to the Prophet and repeated, it to him. He asked me, 'Have you told anyone about it?' I answered 'yes. Thereupon, he (delivered a sermon in which he) praised Allāh and extolled Him and said,

'At-Tufayl had a dream which he has already related to some of you. You say a statement nothing prevented me from forbidding you to say bur such and such (bashfulness). So, do not say, 'By the will of Allāh and that of Muḥammad' but say 'By the will of Allāh Alone.'"³⁵

Ibn Qayyim said as for minor shirk then it is as easy as showing off, doing actions for the creation, swearing by other than Allāh, a man speaking to another 'what Allāh wills and you will' And 'This is from Allāh and you' 'I am with Allāh and with you' 'I have none but Allāh and you,' I place my trust on Allāh and you' and had it not been for Allāh and you such and such wouldn't happen. It could be

³⁴ reference preceded

³⁵ Musnad Ahmed #20694, Ibn Maajah Book of Expiations #2118

major depending on the condition of the speaker and his intentions....”³⁶

I say that if he believed that the will of the creation is equal to the will of The Creator, then it is major shirk.

³⁶ Madaarij As Saalikeen(1/352)

CHAPTER THREE

Fear Allāh servant of Allāh and safeguard your Tawḥīd and remove yourself from all that will take it away from you, weaken it or decrease from its completeness. Protect yourself from being attached to other than Allāh from amulets and other than them. For what is the benefit in a talisman, strings, necklaces worn on the neck, hand, or other than that. For the one who gives benefit and removes harm is only Allāh. So, rely on Him with your heart and persevere by invoking and turning to Him, submitting to Him, calling on Him alone to remove what befalls you of difficulty or harm. Dependence is on Him alone, and the affair is in His hands, so worship and place your trust in Him, for He is the knower of heavens and the earth and to Him return all the affairs, and Allāh is never unaware of your actions.

Know that the benefit and harm are in the hands of Allāh. So, place your trust in Him with your heart and ask Him to remove what comes upon you of difficulty or stress and don't avoid taking the legislated means or remedy, and legislated Ruqyah and beware of connected to amulets, for indeed The Prophet (ﷺ) prohibited all forms of it due to the implications of shirk.

Taking the means is a legislative duty, just like one prevents hunger by eating, prevents thirst by drinking, prevents heat or cold by reducing the temperature. In the same fashion, illnesses are remedied by medical treatment or cure. However, Muslims should not depend on these means alone. It is a must that one relies on Allāh alone and places one's trust in Him. He should ask Allāh to remove what befell him; know the only cure is in the hand of Allāh (سُبْحَانَهُ وَتَعَالَى). Yet, he must simultaneously take the legislative measures being obedient to Allāh and His Messenger by complying with the commands.

O servant of Allāh! Continue having the Taqwā of Allāh and place your trust and reliance on Him. Beseech Allāh in seeking out your needs. Do this in compliance with the statement of Allāh (سُبْحَانَهُ وَتَعَالَى):

﴿ اَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ اِنَّهُ لَا يُحِبُّ الْمُعْتَدِيْنَ ۝۵۵ ﴾

“Invoke your Lord with humility and in secret. He likes not the aggressors.” [Sūrah al-A‘rāf (7):55]

Supplicate to Allāh being in a state of fear and hope for His reward in compliance to the statement of Allāh (سُبْحَانَهُ وَتَعَالَى):

﴿ وَاَدْعُوْهُ خَوْفًا وَطَمَعًا ۚ اِنَّ رَحْمَتَ اللّٰهِ قَرِيْبٌ مِّنَ الْمُحْسِنِيْنَ ۝۵۶ ﴾

﴿ ۝۵۶ ﴾

“and invoke Him with fear and hope; Surely, Allah’s Mercy is (ever) near unto the good-doers.” [Sūrah al-A‘rāf (7):56]

CHAPTER FOUR

Indeed, hidden Shirk has an expiation that is to supplicate with what comes from The Prophet (ﷺ) in the hadith of Abū Bakr As Siddeeq when he said to Abū Bakr:

لَلشِّرْكِ فِيكُمْ أَخْفَى مِنْ دَبِيبِ النَّمْلِ، فَقَالَ أَبُو بَكْرٍ: وَهَلِ الشِّرْكُ إِلَّا مَنْ جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ؟ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَالَّذِي نَفْسِي بِيَدِهِ، لَلشِّرْكُ أَخْفَى مِنْ دَبِيبِ النَّمْلِ، أَلَا أَدُلُّكَ عَلَى شَيْءٍ إِذَا قُلْتَهُ ذَهَبَ عَنْكَ قَلِيلُهُ وَكَثِيرُهُ؟ قَالَ: قُلِ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ.

“There is shirk among you more hidden than the crawling of an ant.” Abū Bakr said, “Is there shirk other than to make another god alongside Allāh?” The Prophet (ﷺ) said:

“By one in whose hand is my soul, there is idolatry more hidden than the crawling of an ant. Shall I not tell you something to say to rid you of it, both minor and major? Say: ‘O Allāh, I seek refuge in you that I associate partners with you while I know, and I seek your forgiveness for what I do not know.’”³⁷

³⁷Musnad Abi Yalaa (1/60) Ibn Battah in Al Ibaanah Al Kubra (2/723), it comes like in these two from the narration of Abu moosa Al-Ashaari in Musnad Imam Ahmed #19606, Ibn Abi Shaybah (10/337-338), Bukhārī in Taareekh Al Kabeer (9/58) Tabaraani in Al Awsat #3503) and from Aisha collected by Al Bazaar

So, fear Allāh and devote your actions sincerely to Allāh and actualize your Tawḥīd and your faith and beware of shirk, innovation, and disobedience which cancels out ones' deeds and nullifies the faith or weakens the faith and nullifies its reward for you to meet your Lord with a tranquil heart.

﴿إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾ وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾﴾

“Except him who brings to Allāh a clean heart [clean from Shirk (polytheism) and Nifāq (hypocrisy)]. And Paradise will be brought near to the Muttaqūn.” [Sūrah ash-Shu’arā (26):89-90]

#3566, Abi Naeem in Al Hilyah (8/368), (29/53), Ibn Al Jawzi in Al ‘ilal Al Mutanaahiyah (2/823)

CHAPTER FIVE: ON BAD LUCK AND BAD OMENS

Bad luck and bad omens are in a person, places, times, or seeing and hearing things as an indication of a sign or seeing bad omens in sightings of birds and the like is all from polytheists' customs. Declaring these omens is from the shirk, which negates the completeness of the binding Tawhīd because they are from the inspiration of the devil, his whispers, and his intimidations. So, omens are from the pre-Islāmic idol worship worshippers' actions, and Allāh shamed and humiliated them.

The origin of Omens: Omens by the sighting or appearance (birds, deer, or other than that)³⁸. Seeing those omens would prevent them from their goals. So, the legislation has negated them and clarified its falsehood, and he informed them that they do not affect bringing benefit or warding off harm. Allāh (سُبْحَانَهُ وَتَعَالَى) said regarding the household of Fir'aun:

﴿وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِنَ الثَّمَرَاتِ
لَعَلَّهُمْ يَذْكُرُونَ ﴿١٣٠﴾ فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ

³⁸ It was considered good fortune if they go to your right misfortune if they are on your left, whichever came to from in front of you means financial fortune and if it was coming from behind you it means being disabled or crippled

نُصِبَهُمْ سَيِّئَةً يَظُنُّوْا يَمُوْسَىٰ وَمَنْ مَّعَهُۥٓ اِلَّا اِنَّمَا طٰٓئِرُهُمْ
عِنْدَ اللّٰهِ وَلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ﴿١٣١﴾

“And indeed, we punished the people of Fir’aun (Pharaoh) with years of drought and shortness of fruits (crops, etc.) that they might remember (take heed). But whenever good came to them, they said: ‘Ours is this.’ And if evil afflicted them, they ascribed it to evil omens connected with Mūsā (Moses) and those with him. Be informed! Verily, their evil omens are with Allāh, but most of them know not.” [Sūrah al-A’rāf (7):130-131]

The meaning: that when the house of Fir’aun was tested with goodness, which is productivity ease, and wellness as Mujahid explained³⁹ they say, “ours is this” meaning we earned this and are deserving of it, and we are its people, and if they are tested with evil (meaning hardship, drought, and famine) they claim the misfortune is from Mūsā and those with him. So, they say, “This is because of Mūsā and his companions. It is because of them we are being tested with misfortune.” Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ وَلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ﴿١٣١﴾ ﴾

“However, most of them do not know.”

Meaning most of them are ignorant and do not understand. If they used their intellect and understood, they would know that Mūsā isn’t coming with anything except good, blessings, happiness, and

³⁹ Tafsir Ibn Jareer (13/47), Ibn Abi Haatim (5/1543) Darul Manthoor (3/519)

success for the one who believes and follows him. There's nothing about him that implies misfortunate and His saying:

﴿وَأَضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾
 إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ
 مُرْسَلُونَ ﴿١٤﴾ قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ
 مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾ قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ
 لَمُرْسَلُونَ ﴿١٦﴾ وَمَا عَلَيْنَا إِلَّا الْبَلَّغُ الْمُبِينُ ﴿١٧﴾ قَالُوا إِنَّا نَطَّيَّرْنَا
 بِكُمْ لَئِنْ لَمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾
 قَالُوا طَائِفُكُمْ مَعَكُمْ أَيْنَ دُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾﴾

“And put forward to them a similitude; the (story of the) dwellers of the town, [It is said that the town was Antioch (Antakiya)], when there came Messengers to them. When We sent them two Messengers, they belied them both, so We reinforced them with a third, and they said: ‘Verily! We have been sent to you as Messengers.’ They (people of the town) said: ‘You are only human beings like ourselves, and the Most Beneficent (Allāh) has revealed nothing; you are only telling lies.’ The Messengers said, ‘Our Lord knows that we have been sent as Messengers to you, and we only must convey plainly (the Message)’ They (people) said, ‘For us, we see an evil omen from you, if you cease not, we will surely stone you, and a painful torment will touch you from us.’ They (Messengers) said, ‘Your evil omens be with you! (Do you call it an “evil omen”) because you are admonished? Nay, but you are a people Musrifin

(transgressing all bounds by committing all kinds of great sins, and by disobeying Allāh.” [Sūrah Yaa seen (36):13-19]

The meaning and Allāh know best is what is written for you and what you will receive of evil is because of your actions, disbelief, and opposing your sincere advisors not due to us or because of us from your hatred and animosity. So, the evil omen of the tyrant oppressor is with him. Whatever befalls him of evil, he is the cause of it (the one who brought it to himself), and that is from the judgment of Allāh, His Decree, His Wisdom, and His Justice. His Saying, **“because you’re reminded?”** meaning: because we reminded you and ordered you with singling out Allāh in Tawhīd. They turned away from us by this statement, **“Nay, you’re a people Musrifūn,”** exceeding and going beyond bounds. They responded to the truth with falsehood, and the Messenger of Allāh (ﷺ) prohibited bad omens and informed them that shirk was. On the authority of Abu Huraira that the Messenger of Allāh said,

لَا عَذْوَى وَلَا طَيْرَةٌ وَلَا هَامَةٌ وَلَا صَفَرٌ

“(There is) no 'Adwa (no contagious disease is conveyed without Allāh's permission). nor is there any bad omen (from birds), nor is there any Hamah, nor is there any bad omen in the month of Safar.”⁴⁰

Al Adwaa: contagious ailment that goes from one to the one afflicted with it to another. The meaning of the hadith is that there are no infectious ailments in the way the people in Pre-Islāmic

⁴⁰ Bukhārī Book of Medicine Chapter of Omens #5753), Muslim Book of Greetings #2222

ignorance believed; they attached this action to other than Allāh and that these matters occur in their own course. It is only by the will or permission of Allāh that He has made mixing the healthy with the sick a means for this to occur.

Due to this, the Prophet (ﷺ) said:

فَرِّ مِنَ الْمَجْذُومِ فِرَارَكَ مِنَ الْأَسَدِ.

“Run from the leper like you would run from the lion.” ⁴¹

He (ﷺ) said:

لَا يورد ممرض على مصح

“The sick one should not enter upon the healthy.” ⁴²

He (ﷺ) said:

إِذَا سَمِعْتُمْ بِهِ بَأْرِيضَ، فَلَا تَقْدُمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضِ، وَأَنْتُمْ بِهَا
فَلَا تَخْرُجُوا، فِرَارًا مِنْهُ.

“If you hear of a plague in a land, do not travel to it, and if it occurs in a land you’re in, then do not leave.” ⁴³

⁴¹Bukhaari mualaq (10/129), the hadith is connected by Ibn Abi Shaybah #24543, Bukhaari in Taareekh Al Kabeer (1/139) Al Awsat (2/76), Al Bayhaaqi (7/218) Al Baghawi said in Sharhu Sunnah its graded saheeh (3/367) after what is mentioned by Al Bukhaari

⁴²Bukhaari Book of Medicine Chapter of no Haamah #5771, Muslim Book of Greetings #2221

⁴³Bukhaari: Book of Medicine, Chapter what is mentioned regarding Plagues #5730, Muslim Book of Greetings #2218

All of that is by the decree of Allāh, and all of these are taking the means. The servant is obliged to protect himself from the means of evil if he is in safety. Just like the servant is obliged to not expose himself to water and fire from what is typically known to be fatal or cause harm. Likewise, to avoid coming near the sick one, like the leper, or traveling to a land stricken with a plague. Indeed, all of these are a means to get sick or hurt. For it is Allāh who is The Creator of the means and the one to cause them to happen. There's no other creator of these means besides Him, nor is there anyone who controls fate aside from Him. Combining the narrations is Al Bayhaaqi, and Ibn Šāliḥ, Ibn Qayyim, Ibn Rajab, and Ibn Muflīh, and others have agreed upon.

His statement: **“there are no bad omens.”** Ibn Qayyim (رحمۃ اللہ علیہ) said:

“This carries the meaning of negation and that it's prohibited, meaning there are no bad omens but his saying in the narration (“there's no contagions, no safar, no haamah.”), proves the intended meaning is negating and declaring the falsehood of these matters that Jahiliya people used to believe affected them. This negation is more emphasized than the prohibition because it demonstrates its falseness and had no real effect. The prohibition only is evidence not to do it.”⁴⁴

As for the hadith, **“Bad omens are in three; a woman, a house, and a horse.”⁴⁵** This hadith does not establish validity for the omens Allāh negates. Instead, the meaning of the hadith is that Allāh has created notable things that can be seen to imply misfortune from the one close to them or living with them and blessed things from which

⁴⁴Miftaahu Daar Sa'aadah (2/234)

⁴⁵Bukhaari Book of Medicine Chapter of No contagions #5772

it's not appropriate to have a bad outlook or evil from. Like two parents being given a blessed child, they see the signs of good on his face, or another two parents are given a child who will give them misfortune by seeing evil on his face and likewise what they are entrusted over. All of this is from Allāh's Divine Pre-Decree and Ordainment.

“And there is no haamah”: it is a type of bird that flies in the night called Al Bumah. They used to have superstitious bad omens if they landed on the house. One of them would say, “Tell me about one of my neighbors or me.”⁴⁶ Therefore, this hadith comes rejected that and declaring its falsehood.

His statement, **“And there is no Safar”**: it is said that it is a snake that would be in the stomach. It was thought to be contagious from the sweat of the Arab nomad. This wording implies a negation of all they used to believe of contagions.

It was said: The intended meaning of it is the month of Safar and negating what the people of Jahiliya used to do during the plague. They used to make things permissible in Al Muharram and forbidden Safar to switch their positions.

It was said that the people of Jahiliya used to be superstitious about having bad omens in the month of Safar, and they would say: “Indeed, it is a month of bad omens.”. So, the Prophet has declared the falsehood of that. Perhaps the last statement is closer to being correct.

And bad omens in Safar are initially from the prohibited superstitious omens. Likewise, bad omens of a specific day from the days of the week, like Wednesday, or like the omen of the people of

pre-Islāmic ignorance would specify the month of Shawwal for marriage.

His statement: **“there is no naw,”** negates the “superstitious” belief of pre-Islāmic ignorance. It is connected to the rainfall to the ‘naw,’ which is the falling of the stars and the plural of naw is anwaai (that is the position of the moon) which are 18 positions. The moon descends every night into one of these positions in its orbit. From that, it is His Saying (سُبْحَانَهُ وَتَعَالَى):

﴿وَالْقَمَرَ قَدَرْتَهُ مَنَازِلَ﴾

“And the moon, we have measured for its mansions (to traverse) till it returns.” [Sūrah Yaa Seen (36):39]

It comes down in the west every 13 nights to a position with the appearance of the dawn and the setting of another of its positions in the east. The Arabs claimed that the receding and rising of these positions would determine the rainfall and its connection. They used to say, “It has rained on us due to such and such (naw).”⁴⁷ It only was referred to as a ‘naw’ because when one comes down from them, a star ‘naw’ rises from the east (meaning rises ‘nahdi’).

His statement, **“There’s no Ghoul,”** is one of two types of creatures. It is a race of jinn from the devils. The Arabs claimed that the ghoul would be in the desert or the wild and appear to the people. Meaning they would be changing colors (the forms of their appearance) and ambush them. Meaning making them lose their way and then killing them. So, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) has negated this and clarified it is a false belief.

47

Exception from Omens: Al Fa'l (the good omen) is a word a person hears, bringing delight and reasonable expectations. As is affirmed in the two Ṣaḥīḥ (i.e., al-Bukhārī & Muslim) from Anas bin Mālik, The Prophet (ﷺ) said,

لَا عَذْرَى وَلَا طَيْرَةً وَيُعْجِبُنِي الْقَوْلُ، قَالُوا: وَمَا الْقَوْلُ؟ قَالَ: الْكَلِمَةُ
الطَّيِّبَةُ.

“There is no contagion, no omens, and I am amazed by the Fa'l.” They said, “O Messenger of Allāh, what is Fa'l?” He said, “It is a good word.”⁴⁸

So, the only thing which amazed The Prophet (ﷺ) is the good word. That is because the bad omen is having evil thoughts about Allāh for no legitimate reason. The excellent word/optimism is having good thoughts about Allāh, and the believer is obliged to have good thoughts about Allāh in every situation.

The example of The Fa'l (good word): A sick man hears another man say: **“O healthy one,”** and a thought comes to him that he will recover from his illness. Or a man who has someone missing hears another man say: **“O found one,”** and a thought came to him that he will find his lost one.

When a person sees something that he doesn't like, then it is recommended for him to say,

⁴⁸ Al-Bukhārī The Book of medicine Chapter of Good Omen #5756, Muslim Book of Greetings #2224

اللَّهُمَّ لَا يَأْتِي بِالْحَسَنَاتِ إِلَّا أَنْتَ وَلَا يَدْفَعُ السَّيِّئَاتِ إِلَّا أَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ.

“O Allāh, good does not come to us except by you, and evil is not prevented from us except by you. There is no might or power except by you.”⁴⁹

That narration comes from Uqbah bin Amir collected by Abi Dawood with an authentic chain.

The expiation for the person who responds to the omen regarding a need is for him to say,

اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُكَ وَلَا طَيْرَ إِلَّا طَيْرُكَ، وَلَا إِلَهَ غَيْرُكَ

“O Allāh, there is no good except your good, and there is no omen except your omen, and there’s no deity worthy of worship other than you.”

From what is established from Imām Ahmad on the authority of Ibn ‘Umar (رضي الله عنهما) who said,

مَنْ رَدَّتْهُ الطَّيْرَةُ عَنْ حَاجَتِهِ فَقَدْ أَشْرَكَ، قَالُوا: فَمَا كَفَّارَةُ ذَلِكَ؟ قَالَ: أَنْ تَقُولَ: اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُكَ وَلَا طَيْرَ إِلَّا طَيْرُكَ، وَلَا إِلَهَ غَيْرُكَ.

“O Messenger of Allāh, what is the expiation for that?”.
The Prophet said, “That he says: O Allāh, there is no good

⁴⁹ Abū Dāwūd Book of medicine chapter of Evil omens #3919

but your good, no omen but your omen, there is no God besides you.”⁵⁰

The scope of prohibited omens is that it doesn't carry the person to pursue what the omen suggest to him or withholds from proceeding due to what he sees from them.

For it is affirmed in the hadith of Fadl bin Abbas collected by Imām Ahmad:

إِنَّمَا الظِّيرَةُ مَا أَمْضَاكَ أَوْ رَدَّكَ

“Evil omens are only what you pursue or what you reject.”⁵¹

Its (sanad) chain is cut off.

The *al-Fa'l* that the Prophet loves (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is a type of glad tidings, making it easy on the servant, but he doesn't depend on it. Contrary to actually pursuing it or responding to this case, the heart is placing a type of reliance on these omens, which is the difference.

It comes in the Ḥadīth:

الظِّيرَةُ شِرْكٌ

“Omens are shirk.”⁵²

It also comes in another wording:

⁵⁰ Musnad Imām Ahmad (#7045).

⁵¹ Musnad Imām Ahmad (#1824).

⁵² Ibn Mājah Chapters of Medicine the Book of the being amazed with good omens and rejecting the evil omens (#3538), Musnad Ahmad (#1824).

مَنْ رَدَّئُهُ الطَّيْرَةُ عَنْ حَاجَتِهِ فَقَدْ أَشْرَكَ

“whoever responds to an omen for a need then they have committed shirk.”⁵³

That is because the omen is pessimistic or believing there will be a bad outcome from something seen or heard. So, if he responded to this omen regarding his needs, he entered into shirk due to what it contains, attaching the heart to other than Allāh.

So, whoever held on to the firm hand-hold of Tawḥīd and adhere to the strong rope of Allāh (placing trust in him), he cuts off his concern for the omen before it settles in he starts pondering before it affects him.

⁵³ Musnad Ahmad (#7045).

CONCLUSION

Verily the religion with Allāh is Islām. Islām is to single out Allāh in His Oneness and to make all the actions devoted to Him. Islām is the religion of all the Messengers and shirk ascribing partners with Allāh contradicts and negates Tawḥīd, and it rejects the religion of all the Prophets. For this reason, you must take care of your Islām with Tawḥīd, elevate and clarify its virtues because it is the foundation of the righteous actions, and forbid the shirk and emphasize warning from it. Block its paths and means because major shirk nullifies all the deeds and minor shirk weakens 'Īmān.

O Allāh! grant us success to be in conformity with Tawḥīd, sincerity, and uprightness and save us from the punishment in the Hereafter and allows us to meet you with a sound heart if Allāh grants us with trust and reliance upon you and that we leave all our affairs upon you protect us from the whispers of the Shaytaan, his evil suggestions and his attempts. Grant us repentance (turning to you) and keeping us firm on your religion, the religion of Islām, allowing us to die upon it, and grant us the desire and hope in you and no one else. Indeed, you are the best of Patrons and the best of Helpers.

May Allāh raise the rank and send peace on his servant and Messenger, our Prophet Muḥammad, on his family and his companions altogether.

INTRODUCTION

All praises and thanks are for Allāh, the One Single and Separate from all. The One Who is free from having any companions or children. All praise and thanks are to Allāh the One and Only. The One Who is distinct in his uniqueness. I praise him, thank him for his Blessings which cannot be counted. I commend him with exceeding praise, and I bear witness that there's nothing worthy of worship except Allāh alone. With no partners, the greatest the Exalted a testimony that Negates shirk and misguidance and disassociates from shirk and setting up partners and rivals And I bear witness that our leader and our Prophet Muḥammad is His servant, and His Messenger, the one who hailed the beacon of Islām and judged by his foundations. May Allāh raise his rank and send peace upon him, his family, his righteous companions, and those who follow them precisely in piety and Tawḥīd for indeed, Taqwā is the best of adornments.

To proceed:

For indeed, Allāh has created mankind for a great purpose, and that is to worship Him and single Him out in his oneness and obedience to him and to stay away from his prohibitions and disobedience to him. So, come to understand, O servant of Allāh! that the statement of Tawḥīd, which makes a person be a Muslim and Muwahhid is: *lā ilāha illa Allāh* and that is the testimony which Allāh proclaims for Himself as do the angels and the people of knowledge from His creation He (سُبْحَانَهُ وَتَعَالَى) said:

﴿ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴾ (١٨)

“Allāh bears witness that *La ilaha illa Huwa* (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. *La ilah illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise.” [Sūrah al-Baqarah (2):18]

So, this statement is a remarkable statement for it is the reason why Allāh created the jinn and the man as He (سُبْحَانَهُ وَتَعَالَى) said:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾ (٥١)

“and I have not created the jinn nor mankind except to worship Me alone.” [Sūrah adh-Dhāriyāt (51):56]

It is due to this Jihad was established, and for that reason, the people are divided into wretched and happy. It is for that reason that Allāh created Paradise and Hellfire. And it is the thing that distinguishes between disbelief and Islām. It is a statement of righteousness that the speaker protects himself from ascribing partners with Allāh. It is a statement of devotion that negates shirk. It is a firm handhold and is that which has been made to remain with 'Ibrāhīm? It is the statement of Islām. One's Islām will not be upright unless he is aware of its status and apply what it requires and accept it and comply with the actions of this statement.

For indeed, this statement of *Tawhīd lā Ilaaha illa Allāh* has conditions and requirements it also has things that nullify and diminish from it. And the person who says this statement will not be up Muwahhid with Allāh free from shirk and eligible to enter

Paradise safe from the Hellfire until he actualizes this statement. Hence, he knows what it means and acts by what it necessitates, and he establishes all of its requirements and conditions, removing himself from all the nullifiers. This statement with the tongue will not be beneficial because the hypocrites also said *Laa Ilaaha illa Allāh*, pray and give charity. Yet, they will be underneath the disbelievers and the lowest depths of hell.

So, from the conditions of this statement its requirements, and essentials: is knowledge of its meaning that is negation and affirmation, and that it means to negate the Deification of everything else besides Allāh most high from His creation, and to affirm for Allāh alone that He is the only true deity that's deserving to be worshipped and obeyed. And that he's the only God that deserves to be worshipped.

From its Requirements and conditions: certainty, which is to recognize it with the heart; having complete knowledge is the opposite of having any doubt or confusion.

These requirements and conditions are sincerity, which negates shirk and his requirements and condition: truthfulness, which removes hypocrisy.

From its requirements and conditions: is love this statement. And for what? It brings. And being happy with that. For he loves it. And he loves his people. And he hates all would oppose it and those people who opposed.

From its requirements and condition: is the compliance of its rights. which are the obligatory actions to be performed with sincere devotion to Allāh and seeking His Pleasure.

From its requirements and conditions: is acceptance which negates rejection. The person can say the statement (of Tawḥīd)

knowing what it means yet not accept what it demands him to fulfill, ultimately rejecting it.

Indeed, the sound texts have proofs that show these conditions and these requirements. Such as the statement of the Prophet (ﷺ):

مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا مِنْ قَلْبِهِ دَخَلَ الْجَنَّةَ.

“Whoever said La Illaha illa Allāh sincerely from his heart will enter paradise.”⁵⁴

In another wording:

صَادِقًا مِنْ قَلْبِهِ

“Truthfully, from his heart.”

Another wording:

فَإِنَّ اللَّهَ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ.

“For indeed, Allāh has made The Fire forbidden for the one who said Laa ilaaha illa Allāh seeking by that the Face of Allāh.”⁵⁵

And in the hadith of ‘Utbān bin Mālīk (رضي الله عنه) he said he heard from his father I listened to the Messenger of Allāh (ﷺ) saying:

⁵⁴ Ṣaḥīḥ Ibn Hibbaan: Book of Faith (#200).

⁵⁵ Ṣaḥīḥ al-Bukhārī: Book of Prayer (#425), Ṣaḥīḥ Muslim: book of the Masjid and Places of Prayer (#263).

مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَفَرَ بِمَا يُعْبَدُ مِنْ دُونِ اللَّهِ حَرَّمَ مَالُهُ وَدَمُهُ
وَحِسَابُهُ عَلَى اللَّهِ.

“Whoever says *Laa Ilaaha illa Allāh* and disbelieves in everything worshipped besides Allāh his money and his blood is sacred, and his reckoning is with Allāh.”⁵⁶

To the end of that, from the many Ḥadīth that are evidence for the many ignorant of this testimony.

And so, this treatise being presented, labeled “**Detailed Chapters clarifying Major Shirk**” to detail the nullifiers of this remarkable statement that *lā ilaha illa Allāh*. We ask Allāh to grant us sincerity in our actions and to make us the true believers, and that he saves us from the evils of this life and the Next. Indeed, He is all capable of all things. I ask Allāh to raise the rank and send His peace upon our Prophet Muḥammad, his family, companions, and all those who follow them until the last day.

⁵⁶ Ṣaḥīḥ Muslim: Book of Faith (#23), from the narration of Abū Mālik Sa’d Bin Taariq and his father: Taariq bin Asheem al Ashjai’.

CHAPTER ONE

Know O servant of Allāh that shirk ascribing partners with Allāh is the gravest of sins because Allāh has informed that He does not forgive the one who does not repent from it. Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ﴾

“Indeed, Allāh does not forgive that partners are ascribed with him in worship.” [Sūrah an-Nisā’ (4):48]

Also, Paradise is prohibited for the one who commits shirk. As He (سُبْحَانَهُ وَتَعَالَى) said:

﴿إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ﴾

“Indeed, the one who ascribes partners with Allāh, then indeed paradise is forbidden for him.” [Sūrah al-Mā'idah (5):72]

That is because ascribing partners with Allāh is the most heinous and filthy and Oppressive of all wrongs. That is because it degrades to the Lord of the universe. It directs something that He is deserving of to other than Him. In the right going to other than him. As Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ۝﴾

“And these ascribing partners with Allāh contradicts the purpose of creating the creation.” [Sūrah al-'An'ām (6):1]

And the affair and the matter are contrary to what is supposed to be. And that is the utmost disrespect to the Lord of the universe and

arrogance, from His obedience and being submissive (humble to him) and carrying out his commands. Which there's no rectification for the world except by way of that. So, when that leaves, then the day of judgment will be set up. As it comes in, authentic Hadith Muslim from the narration of Anas bin Mālik (رَضِيَ اللَّهُ عَنْهُ) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

لَا تَقُومُ السَّاعَةُ حَتَّى لَا يُقَالَ فِي الْأَرْضِ: اللَّهُ اللَّهُ.

“The Hour will not be established until no one on earth will say Allāh.”⁵⁷

So, fear Allāh, servants of Allāh devote your actions to Him and stay far away from Shirk and worship Allāh, making the religion sincerely for Him as He (سُبْحَانَهُ وَتَعَالَى) said:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ۝﴾

“And they have not been commanded except that they worship Allāh alone making the religion sincerely for him and that they establish the prayer and pay the charity, and indeed that is an upright religion.”. [Sūrah al-Bayyinah (98):5]

So, disbelief and shirk with Allāh are the greatest sins and the most heinousness of all wrong acts and are the absolute most severe of all the major sins. And there are no major sins above disbelief. Therefore, it is incumbent for the believer to be cautious and be aware of that. Perhaps he may fall into a thing from shirk and not even realize it. So, he should be clear on the difference between

⁵⁷ Muslim, Book of Faith (#148).

Islām and disbelief for him to proceed in the religion of Allāh. Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ۝﴾

“Verily, Allāh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allāh in worship, he has indeed invented a tremendous sin.” [Sūrah an-Nisā’ (4):48]

Also, Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فِيمْتِ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ۝﴾

“Indeed, Allāh does not forgive that partners are ascribed with him in worship, but He forgives what’s other than that for whomever he wills, and whoever ascribes partners with Allāh, then he has indeed invented a tremendous lie.” [Sūrah al-Baqarah (2):217]

CHAPTER TWO: CLARIFYING THE NULLIFIERS OF THE STATEMENT OF TAWHĪD

Indeed, among those matters which nullify one's saying, the testimony of faith *la illaha ill Allāh* is committing acts of polytheism in the worship of Allāh (سُبْحَانَهُ وَتَعَالَى). For example, the servant places mediators between himself and Allāh in which he supplicates or asks them for intercession; or that matter, they would place total reliance in those people, make sacrificial offers to them, make vows of obedience, have a level of hope and fear in them that is a divine right belonging to Allāh (عَزَّ وَجَلَّ) alone.

One of the nullifiers: is failing to declare the polytheists as disbelievers, doubting their disbelief, or falsely affirming their way is correct.

One of the nullifiers: is to believe that their guidance is more complete than the guidance of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

One of the nullifiers: to believe another legislation is better, the same, or equivalent to what the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) came with. An example is a person who prefers man-made laws over the Islāmic legislation and believes it to be more suitable for modern times. One also prefers judgments of the false deities over the Prophet's (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Similarly, if he approves governing anything else besides Allāh's legislation. Even if he believed that Allāh's rulings are better, he nullified his testimony of faith simply because he made governing by other than Allāh's legislation permissible. Hence, he

has become an apostate by perpetrated the crime of nullifying his Islām and testimony of faith.

And from its nullifiers: Joking or mocking anything from the religion of the Messenger (ﷺ) or the His reward or His punishments, and the proof of that is a statement of Allāh (سُبْحَانَهُ وَتَعَالَى):

﴿وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ
أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا
قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ﴾

“If you ask them (about this), they declare: “We were only talking idly and joking.” Say: “Was it at Allāh, and His Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) and His Messenger (ﷺ) that you were mocking? Make no excuse; you have disbelieved after you had believed. If We pardon some of you, we will punish others amongst you because they were Mujrimūn (disbelievers, polytheists, sinners, criminals, etc.)”. [Sūrah at-Tawbah (9):65-66]

And from its nullifiers: Aiding and helping the Idol worshippers over the Muslims with wealth, arms, or views. Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿وَمَنْ يَتَوَلَّهُمْ فَوَيْلٌ لَهُمْ مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٣١﴾﴾

“And if any amongst you takes them as *Awliyā*’, then indeed he is one of them. Verily, Allah guides not those

people who are the *Zālimūn* (polytheists and wrong-doers and unjust).” [Sūrah al-Mā'idah (5):51]

Another of its nullifiers: is to believe that anyone can be exempt from adhering to the legislation of Muḥammad (ﷺ).

And from his nullifiers: Being in opposition of the religion of Allāh while knowing whether in knowledge or action. So, he doesn't learn it, nor does he act upon it as a statement of Allāh (سُبْحَانَهُ وَتَعَالَى) clarifies:

﴿وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ﴾ (٢٢)

“and who is more wrong than the one who's reminded of the size of his Lord and then he turns away from them and deed, we will gain retribution from the wrong deal wrong doors.” [Sūrah As-Sajdah (32):22]

And from its nullifiers: magic. So, whoever does it or is pleased with it, has disbelieved. As Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿وَمَا يَعْلَمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ﴾

“And they did not teach any one of them until they said indeed, we are fitnah a trial, so do not disbelieve.” [Sūrah al-Baqarah (2):102]

Another nullifier: is to reject or deny from Allāh or His Messenger (ﷺ). If he outwardly showed his denial, then he has disbelieved. However, if he was someone who refused that inwardly

and did not manifest it, then he is a hypocrite and will be in the lowest depths of the Hellfire. Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴾ ﴿٦٨﴾

“And who is more wrong than the one who invents a lie on Allāh or he lies the truth. When I came to him, and there's not for them in the Hellfire.” [Sūrah al-Ankabūt (29):68]

Another nullifier is refusing and turning away from acting upon what The Messenger came with even if one believed in Allāh and His Messenger. Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴾ ﴿٢٥﴾

“And (remember) when We said to the angels: “Prostrate yourselves before Adam.” And they prostrated except Iblis (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allāh).” [Sūrah al-Baqarah (2):34]

Allāh (سُبْحَانَهُ وَتَعَالَى) said about the Jews:

﴿ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمْ اسْتَكْبَرْتُمْ ﴾

“Is it that whenever there came to you a Messenger with what you desired not, you grew arrogant?” [Sūrah al-Baqarah (2):87]

He (سُبْحَانَهُ وَتَعَالَى) also said:

﴿ فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ ﴾

“then, when there came to them that which they had recognized, they disbelieved in it.” [Sūrah al-Baqarah (2):89]

Another nullifier: is to have doubt about Allāh or His Messenger. Or to doubt what came from Allāh or His Messenger, like to doubt the establishing of The Hour. Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا ۖ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُودْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا ۖ ۞ قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ تُرَابٌ مِّنْ تُظْفَرٍ ثُمَّ سَوَّكَ رَجُلًا ۖ ۞ لَّكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ۖ ۞ ﴾

“And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: “I think not that this will ever perish. And I think not the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find better than this when

I return to Him. His companion said to him, during the talk with him: “Do you disbelieve in Him Who created you out of dust (i.e., your father Adam), then out of Nutfah (mixed semen drops of male and female discharge), then fashioned you into a man? But as for my part (I believe) that He is Allāh, my Lord and none shall I associate as partner with my Lord.” [Sūrah al-Kahf (18):35-38]

Another nullifier: is to reject Resurrection after Death, belie or to have doubt in it. Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤَنَّ بِمَا عَمِلْتُمْ ۚ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾

“The disbelievers pretend that they will never be resurrected (for the Account): Say (O Muḥammad): “Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allāh.” [Sūrah Taghābun (64):7]

Another nullifier: is to belie some of what came from Allāh or His Messenger. This action is from the categories of Hypocrisy of belief-if that belying, it is hidden. He would be from those people in the lowest depths of the Fire. If that belying is outward and apparent, then he is a disbeliever.

One of the nullifiers: is to hate the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). This form of Hypocrisy will enter the person who harbors it in the lowest depths of the Fire.

From the nullifiers: To hate anything that came from the messenger even if he acts on it makes him a hypocrite from the people in the lowest depths of The Fire.

From the nullifiers: to be happy and delighted with Islaam or the Muslims being weak, aiding their enemies over them lowering the religion of The Messenger (ﷺ), and this is from the hypocrisy which makes the person from the people of the lowest depths of the Fire.

From the nullifiers: To dislike the open manifestation of Islām and it is raised and the religion of The Messenger (ﷺ) being supported. So, whoever felt this in his heart, he is a hypocrite from the people of the lowest depths of the Fire. Even if he says *lā ilāha illa Allāh*, prays, fasts, and gives charity. Because the hypocrites in the time of The Messenger of Allāh (ﷺ) did all of this, yet they didn't have any Islām due to what was in their hearts of sickness, doubt, and hypocrisy.

From the nullifiers: Denying a name from the names of Allāh or an attribute from His Attributes:

﴿وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ﴾

“And they disbelieve in Ar Rahmaan (The Most Merciful).” [Sūrah ar-Ra'd (13):30]

From the nullifiers: To believe that Allāh has a spouse or a child. Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ۖ﴾

“And exalted be the Majesty of our Lord, He has taken neither a wife nor a son (or offspring or children).” [Sūrah al-Jinn (72):3]

From the nullifiers: To claim prophethood or believe the one who claims prophethood after The Prophet Muḥammad (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ), Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۖ﴾

“Muḥammad (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) is not the father of any man among you, but he is the Messenger of Allāh and the last (end) of the Prophets.” [Sūrah al-'Aḥzāb (33):40]

From the nullifiers: Denying any one of the Prophets, an angel, one of the revealed Books, or anything from a Prophet.

CHAPTER THREE

There's no difference falling these nullifiers-previously mentioned-if done intentionally, jokingly, or out of fear, there is no excuse for that except compulsion with the condition the heart is at rest with faith as Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴾ (١٦)

“Whoever disbelieved in Allāh after his belief, except him who is forced to that and whose heart is at rest with Faith but such as open their breasts to disbelief, on them is wrath from Allāh, and theirs will be a great torment.” [Sūrah an-Nahl (16):106]

So, the Muslim must be cautious from making humor, joking, or mocking anything regarding the religion of Islām. For indeed, some people fell into disbelief, not realizing it like mocking anything from the legislation or the people of knowledge and rectification and religion for the reason of their religion. Then he exits from the fold of Islām, not realizing it.

So, it is upon the Muslim to be cautious from the nullifiers of Islām and Tawhīd. By learning the religion and being aware of shirk and the nullifiers of Islām. For indeed Hudhaifah bin Yaman (رَضِيَ اللَّهُ عَنْهُ) said:

كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) عَنِ الْخَيْرِ
وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةً أَنْ يُدْرِكَنِي.

“The people used to ask Allāh’s Messenger (ﷺ) about good, but I used to ask him about evil for fear that it might overtake me.”⁵⁸

And ‘Umar Bin al Khattāb (رضي الله عنه) said:

إِنَّمَا تُنْقَضُ عُزَى الْإِسْلَامِ عُزْوَةً عُزْوَةً إِذَا نَشَأَ فِي الْإِسْلَامِ مَنْ لَا
يَعْرِفُ الْجَاهِلِيَّةَ.

“the bonds of Islām will be undone one by one only if there arise people in Islām who never knew the time of ignorance.”⁵⁹

If the ignorance is unknown, he will fall into polytheism, not thinking it is shirk and thus be destroyed.

⁵⁸ Ṣaḥīḥ al-Bukhārī: Book of The Manaaqib (#3606), Ṣaḥīḥ Muslim book of Al Imārah (#1847).

⁵⁹ Shaykh ul Islām Ibn Taymiyyah mentioned it in Dar Taaradh Al Aqil ma’ Naql (5/259) and Minhaj Sunnah Nabawiyyah (4/590) and likewise Ibn Qayyim in Madaaj Sālikīn (1/129) and Miftah Dār Sa’ādah (6/41) and Ibn Sad in Ṭabaqāt (6/129), Al Haakim in Mustadrak (4/475), and Al Bayhaqī in Shu’ab (6/69) and Abu Naeem in Al Hilyah (7/243)

CHAPTER FOUR: CLARIFYING MAJOR SHIRK & SOME OF ITS FORMS

Indeed, the utmost and most vile Disbelief is to deny the existence of Allāh and worship of materialism. This is the ideology of the Disbelieving Atheist communists (there is no god, and life is resources). They deny the existence of their Lord and resurrection. They wage war with the religion of Islām, and this ideology is propagated in the Muslim societies targeting the youth. Books have been compiled affirming through scientific observation and modern development the existence of Allāh and that this universe must have One Who controls it. Also, Allāh has created naturally within the son of Adam recognition and affirmation of the existence of Allāh as Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ ﴾

“What! Can there be a doubt about Allāh, the Creator of the heavens and the earth?” [Sūrah 'Ibrāhīm (14):10]

There's no doubt that is a form of disbelief is the absolute worst form of disbelief, and every disbelief is a section from the atheist disbelief. They are greater in their disbelief than Quraish, Abu Jahl, the Jews, and The Christians.

And from the types of disbelief: Rejecting Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) being a Messenger, believing it was exclusively for the Arabs, or believing that his legislations are not complete or all-inclusive or not beneficial for this time.

And from the types of disbelief: Rejecting what is known from the religion by necessity from the obligations, prohibitions highly recommended with no doubt in that pushing it or rejecting a thing is

from what Allāh revealed it in His Book or on the tongue of His Messenger (ﷺ) from the obligations, obligatory, Sunan, highly recommended after knowing that Allāh revealed it in His Book or His Messenger ordered or forbade it even if he affirms everything else Allāh revealed from the legislation except what he is rejecting.

And from its types: Mocking a name from the names of Allāh or a command from His commands or His threats or Promises.

From its types: prostrating to other than Allāh (سُبْحَانَ رَبِّكَ), to curse Allāh or His Messenger (ﷺ) or to make Allāh similar to anything in the creation, or to negate His attributes or declare something permissible or prohibited, or to declare there's another Controller and Disposer of all affairs besides Allāh.

From its types: Violating the Qur'ān in any type of way whatsoever.

From its types: Failure to declare the disbelief of someone upon a religion other than Islām or to have doubt in his disbelief.

From its types: to bring a statement that takes one out of the fold of Islām like to say, "I am a Jew" or "I am a Christian."

From its types: To go extreme regarding a prophet or a righteous person, by giving him a type of divinity, for example, to say "O my master such and such help me or save me, or provide for me or control me or I am at your command and similar to these statements."

All of this is Shirk and misguidance, he should be asked to repent, so if he repents, he is not to be killed. For indeed Allāh has only sent the messengers and revealed the books so that He be worshipped alone and not for others to be set up as deities along with Him.

Various types of ascribing partners with Allāh: Slaughtering for other than Allāh, like slaughtering for the jinn seeking a cure for the sick, and some people fall into this not realizing that he has fallen into major shirk. That is because they go one of these witchdoctors seeking remedy for his illness, then he commands him to slaughter a sheep or other than that to heal the sick. Therefore, he responds to him, and he slaughters. And slaughtering is an act of worship it is not allowed to be directed to other than Allāh, so his directing it to other than Allāh is major shirk Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴾

“So pray to your Lord and slaughter.” [Sūrah al-Kawthar (108):2]

and He (سُبْحَانَهُ وَتَعَالَى) said:

﴿ قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾
لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾ ﴾

“Say (O Muḥammad): “Verily, my Ṣalāh (prayer), my sacrifice, my living, and my dying are for Allāh, the Lord of the ‘Alamin (mankind, jinns and all that exists). He has no partner. And of this, I have been commanded, and I am the first of the Muslims.” [Sūrah al-‘An‘ām (6):162-163]

On the authority of ‘Ali (رَضِيَ اللَّهُ عَنْهُ), who said: Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) told me four things:

لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، لَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَيْهِ، لَعَنَ اللَّهُ مَنْ
أَوَى مُحَدَّثًا، لَعَنَ اللَّهُ مَنْ غَيَّرَ مَنَارَ الْأَرْضِ.

“Allāh has cursed the one who slaughters in the name of other than Allāh; Allāh has cursed the one who curses his parents; Allāh has cursed the one who protects and shelters the innovator; Allāh has cursed the one who alters the land-marks.”⁶⁰ (Narrated by Muslim)

On the authority of Tāriq bin Shihab who said that the Messenger of Allāh (ﷺ) said:

دَخَلَ الْجَنَّةَ رَجُلٌ فِي دُبَابٍ، وَدَخَلَ النَّارَ رَجُلٌ فِي دُبَابٍ، قَالُوا: وَكَيْفَ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: مَرَّ رَجُلَانِ عَلَى قَوْمٍ لَهُمْ صَنَمٌ لَا يَجُوزُهُ أَحَدٌ حَتَّى يُقَرِّبَ لَهُ شَيْئًا فَقَالُوا لِأَحَدِهِمَا فَقَرَّبَ وَلَوْ دُبَابًا، فَقَرَّبَ دُبَابًا فَخَلُّوا سَبِيلَهُ، فَدَخَلَ النَّارَ، وَقَالُوا لِلْآخَرِ: قَرِّبْ فَقَالَ مَا كُنْتُ لِأَقَرِّبَ لِأَحَدٍ شَيْئًا دُونَ اللَّهِ (عَزَّ وَجَلَّ) فَضَرَبُوا غَنَقَهُ فَدَخَلَ الْجَنَّةَ.

“A man will enter Paradise because of a fly, while another entered the Fire because of a fly.” they asked: “How was that possible, oh, Messenger of Allāh?” He replied: “Two men passed by a people who had an idol, which it was not permissible for anyone to pass without making a sacrifice to it. They (the people) said to the first man: “Sacrifice (something).” He said: “I have nothing with which to do so.” They said: “Sacrifice something, even if it were only a fly,” and so he did so, and they allowed him to continue on his way, and so he entered the Hellfire. Then they said to the second man: Sacrifice (something).” But he said: “I will not sacrifice anything unless it is to Allāh, the

⁶⁰ Ṣaḥīḥ Muslim: Book of Sacrifice (#1978).

Almighty, the All-powerful,” so they struck his neck (and he died) and entered Paradise.”⁶¹

Indeed, Allāh has joined these two acts of worship: The Prayer and the sacrifice, because the two of them demonstrate seeking closeness to Allāh humility, showing dependency on Allāh, and having good thoughts with Allāh. Strong certainty in Allāh and confidence of the heart towards Allāh alone in contrast to the people of arrogance, disaffection, and self-sufficient from Allāh, they have no need in their prayers to their Lord, and they don't sacrifice fearing poverty.

From its types: Shirk in Supplication, so whoever called on other than Allāh in what no one has power over except Allāh or asked for help, healing or removal of stress whether that be a person, an angel, a prophet, a jinn, or an inanimate object, or rock, or tree, or other than that he has fallen into major shirk which Allāh does not forgive., then he began by way of that an apostate from the religion- Allāh's refuge is sought. Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ فَإِذَا رَكِبُوا فِي الْفُلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا
جَنَّهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴾

“And when they embark on a ship, they invoke Allāh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others.” [Sūrah al-‘Ankabūt (29):65]

From its types: Shirk in the intention, goals, and objectives. It is connected to the actions and statements of the servants, both hidden

⁶¹ the narration came Mawqūf collected by Imām Ahmad in Az-Zuhd (1/45) from the Ḥadīth of Salmaan, Sheikh Abdul Azeez bin Baaz said its chain is Hasan, Collected by Abū Naeem in al hilyah (1/203), and Ibn Abi Shaybah (6/473)

and apparent. So, whoever intended with his actions from the prayer, fasting, slaughtering, vowing, seeking refuge from the actions of their servant worshipping other than Allāh, then he has fallen into major polytheism, like the one who enters Islām for a worldly reason from amongst the hypocrites, those who do not intend the face of Allāh and the abode of the Hereafter. Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحِطَّ مَا صَنَعُوا فِيهَا وَبِطُلٍّ مَا كَانُوا يَعْمَلُونَ ﴿١٦﴾﴾

“They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.” [Sūrah Hūd (11):16]

Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَّدْحُورًا ﴿١٨﴾﴾

“Whoever wishes for the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterward, we have appointed for him Hell, he will burn therein disgraced and rejected (far away from Allāh’s Mercy).” [Sūrah al-Isrā’ (17):18]

The Messengers were sent, and books were revealed warning from this shirk, and its consequences were in punishments in this worldly life and the next for the one who didn’t repent from idol worshippers of the nations. Allāh has sent our Prophet Muḥammad to forbid polytheism and command Tawḥīd.

From its types: shirk in love, and it is the specific love, the love of worshipping other than Allāh. The highest level of humility submissiveness. Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُجِبُّوهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ﴾

“And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh. But those who believe, love Allāh more (than anything else).” [Sūrah al-Baqarah (2):165]

And that is the origin of worship, which the deed is not sound without it. It is the utmost love for Allāh and the utmost humility for Him. The objective is lost when the shirk enters, and it nullifies this origin. The Mushrik has to love what he worships and humbles himself to it. Therefore, he corrupted the origin with the appearance of polytheism. This objective is not obtained in the love and submission for Allāh without the absence of shirk and the love being exclusively restricted to Allāh alone. Only by this will the legislated acts of worship be sound and upright.

From its types: shirk in obedience and it is to obey a scholar, leader, ruler, king, parent wife, or other than them in prohibiting what Allāh made lawfully or making permissible what Allāh forbade, so he has by that taken him as a Lord besides Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿اتَّخَذُوا أَجْرَانَهُم وَرَهْبَنَهُمُ أَرْبَابًا مِن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا

وَحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَنَهُ عَمَّا يُشْرِكُونَ



"They (Jews and Christians) took their rabbis and their monks to be their lords besides Allāh (by obeying them in things which they made lawful or unlawful according to their desires without being ordered by Allāh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurat (Torah) and the Injeel (Gospel)] to worship none but One Ilah (God – Allāh) La ilaha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him)." [Sūrah at-Tawbah (9):31]

On the authority of Adi bin Haatim, I heard the Prophet (May the peace and blessing of Allāh be upon him) read this verse:

﴿ اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ ﴾
 الْآيَةِ، فَقُلْتُ لَهُ: إِنَّا لَسْنَا نَعْبُدُهُمْ قَالَ: ((وَلَكِنَّهُمْ كَانُوا إِذَا أَحَلُّوا
 لَهُمْ شَيْئًا اسْتَحَلُّوهُ، وَإِذَا حَرَّمُوا عَلَيْهِمْ شَيْئًا حَرَّمُوهُ))

"They (Jews and Christians) took their rabbis and their monks to be their lords besides Allāh, and Messiah -son of Maryam, while they were commanded to worship none but One Ilah (God- Allāh) La ilaha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)". (9:31) So I said to him (May Allāh be pleased with him)' "Verily, we did not worship them,"

to which he replied, "Did they not make Haram what Allāh made Halal, so you then made it Haram, and (did they not) make Halal what Allāh made Haram. You, therefore, made it Halal?"⁶²

From its types: Seeking refuge with someone other than Allāh like going to one of the witchdoctors and magicians then they order with chants and incantations of shirk or with unknown meanings, so the person falls into shirk while he is unaware. The scholars mentioned why chants and incantations with unknown meanings are prohibited, fearing they may contain shirk. Allāh has already legislated for the people of Islām to seek refuge in Him with His Names and Descriptions, not like the actions of the ignorant people who seek refuge in the jinn. On the authority of Khawlah Bint Ḥakīm, she said I heard the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

مَنْ نَزَلَ مَنْزِلًا فَقَالَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ
يَضُرَّهُ شَيْءٌ حَتَّى يَرْحَلَ مِنْ مَنْزِلِهِ ذَلِكَ.

“Whoever enters a residence and then says, ‘I seek refuge in the perfect words of Allāh from the evil of what He created,’ nothing will harm him until he departs from that residence.”⁶³

On the authority of Abbas, he said that in the pre-Islāmic days of ignorance when the Arabs had to spend a night in some uninhabited, desolate valley, they would shout out:

⁶² Sunan tirmidhi: Chapters of Tafseer #3095

⁶³ Saheeh Muslim: Book of Remembrances, Supplications, Repentance and Seeking Forgiveness #2708

“We seek the refuge of the jinn, who is the owner of this valley.”

Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا﴾



“And verily, there were men among mankind who took shelter with the masculine among the jinns, but they (jinns) increased them (mankind) in sin and disbelief.”

[Sūrah al-Jinn (72):6]

So, the people increased in seeking refuge in the jinn, and the jinn increased by seeking refuge in their boldness over them and increased them in crimes.⁶⁴

The scholars have agreed that it is not permissible to seek refuge in other than Allāh.⁶⁵ Seeking refuge means resorting to for refuge from what he generally fears or specifically, and what is carried in the heart from resorting, seeking refuge and the relief being between the Hands of the Lord, and desperation to Him, humbling to Allāh is an affair which cannot be put into phrases. Due to this, Allāh commanded His servants in His Book to seek refuge with Him in many places, like His (سُبْحَانَهُ وَتَعَالَى) saying:

⁶⁴ Tafseer Tabaari (23/322) explanation of the saying of Allāh” and verily, there were men among mankind seeking refuge with the men amongst jinn kind but they increased them in sin and disbelief” Jinn:6

⁶⁵ Tafseer Al Azeez Al Hameed p.163, Fathul Majeed p. 173, see: the creation of the actions of the slaves Bukhaari p.123, Names and Attributes Imam Bayhaaqi p.241, At Tawhīd Ibn Khuzaimah (1/401), Majmoo Al Fataawa Ibn Taymiyyah (1/112,336) Requirements of The Straight Path, (2/323-326) Addaarar Sunnah (2/192-194)

﴿وَمَا يَنْزَعُكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ﴾

“And if an evil whisper comes to you from Shaytān (Satan), then seek refuge with Allāh. Verily, He is All-Hearer, All-Knower.” [Sūrah al-A‘rāf (7):200]

and His (سُبْحَانَهُ وَتَعَالَى) Saying:

﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾

“So when you want to recite the Qur’ān, seek refuge with Allāh from Shaitan (Satan), the outcast (the cursed one).” [Sūrah an-Naḥl (16):98]

And the two Sūra (Sūrah al-Falaq & Sūrah An-Nas) used to seek refuge with Allāh (سُبْحَانَهُ وَتَعَالَى):

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾

“Say: “I seek refuge with (Allāh) the Lord of the daybreak,” [Sūrah al-Falaq (113):1]

And:

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

“Say: “I seek refuge with (Allāh) the Lord of mankind,” [Sūrah an-Naas (114):1]

So, seeking refuge is an act of worship that is obligatory to be directed to Allāh. It is correct to seek refuge in Allāh by His Names and Descriptions to believe in Allāh while he is seeking refuge and

depending on Him. So, whoever did that then has reached the end of his goal and forgiveness of his sins.

So, it is upon the Muslim to be aware of polytheism, the least of and the largest of it, and devote your worship and actions to Allāh (عَزَّوَجَلَّ) alone to be a true believer guided in the Dunya and safe from the punishment in the Hereafter.

CHAPTER FIVE

Indeed, Allāh has severed the trunk of the tree of shirk in hearts of the idol-worshippers⁶⁶ with four matters in His Saying:

﴿ قُلْ أَدْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍَ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ ﴿٣٤﴾ وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ ﴾

“Say: (O Muḥammad to those polytheists, pagans, etc.) “Call upon those whom you assert (to be associate gods) besides Allāh, they possess not even the weight of an atom (or a small ant), either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them. Intercession with Him profits not, except for him whom He permits. Until when fear is banished from their (angels) hearts, they (angels) say: “What is it that your Lord has said?” They say: “The truth. And He is the Most High, the Greatest.” [Sūrah Saba’ (34):22-23]

First: No one besides Allāh owns a particle in the heavens or the earth, and the one who does not own anything cannot benefit nor cause harm, rather it is Allāh Who is the Sole Owner and Controller, Director of all things alone.

⁶⁶ Kitaabu Tawḥīd, Imam Muḥammad bin Abdil Wahhab p.33

Second: no one besides Allāh has a share of an atom's weight from the heavens and the earth; therefore, he cannot benefit and harm.

Third: That Allāh Exalted is He does not have any helper from His creation, He is perfect and free of any need from them while everything is dependent and in dire need for Him so they cannot benefit or harm.

Fourth: That no one can intercede with Allāh except by His Permission. So, mediation is entirely for Allāh as He said:

﴿ قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا ۖ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ﴾

“Say: “To Allāh belongs all intercession. His is the Sovereignty of the heavens and the earth.” [Sūrah az-Zumar (39):44]

So, the one not able to intercede cannot benefit or bring harm.

So, it is upon the Muslim to adhere to the Taqwā of Allāh and to devote the actions sincerely to Allāh, singling Him out with supplication, desiring, hoping, relying on upon, sacrificing, swearing, seeking help, and other than that from the types of worship. So, he realizes the Help in this life and entered into the entrance of truth in The Hereafter.

CHAPTER SIX: ON BEING GRATEFUL BY THE SERVANT SINGLING OUT HIS LORD

O' servant of Allāh! Recognize the favor of Allāh in sending the messengers, revealing the books, for indeed the needs of mankind rather than what is essential for them and greater than their need for food, drink, and oxygen. Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٣﴾ ﴾

“Mankind were one community and Allāh sent Prophets with glad tidings and warnings, and with them, He sent the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allāh by His Leave guided those who believed to the truth of that wherein they differed. And Allāh guides whom He wills to a Straight Path.” [Sūrah al-Baqarah (2):213]

and He (سُبْحَانَهُ وَتَعَالَى) said:

﴿ وَمَا تُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۖ فَمَنْ ءَامَنَ وَأَصْلَحَ
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ
الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٤٩﴾ ﴾

“And We send not the Messengers but as givers of glad tidings and as Warners. So, whosoever believes and does righteous good deeds shall come no fear, nor shall they grieve upon such. But those who reject Our Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.), the torment will touch them for their disbelief (and for their belying the Message of Muḥammad).” [Sūrah al-'An'ām (7):48-49]

Indeed, Allāh initially created them on a natural disposition. He revealed to their father Adam what was beneficial for them in that time the after a long time and many of the children of Adam differed amongst themselves and fell into shirk. So, Allāh sent His Messenger Noah to them, calling them to Tawḥīd and warning them away from shirk, Allāh did not cease sending Messengers from one after another in accordance to what was needed for the rectification of the servants, up until Allāh concluded the sending of His prophets and Messengers with The Seal of The Prophets and Messengers Muḥammad. For he called to Tawḥīd and the path of His lord with wisdom and beautiful preaching, and he prohibited shirk, stressed the warning from it, safeguarded the boundaries of Tawḥīd, and blocked every path that leads to shirk until the end of his life (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) when he was on his death bed he said:

لَعَنَ اللّٰهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ

“May Allāh curse the Jews and the Christians they took the graves of their prophets as places of worship.”⁶⁷

Indeed, the first of what Allāh prescribed on the son of Adam is to disbelieve in all false deities and believe in Allāh, and the proof is the Statement of Allāh (سُبْحَانَهُ وَتَعَالَى):

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ
وَأَجْتَنِبُوا الطَّاغُوتَ﴾

“And indeed We have sent to a messenger to every nation proclaiming worship Allāh alone and stay away from the false deities.” [Sūrah an-Naḥl (16):36]

The description of disbelieving in Tāghūt (false deities): to believe in the falsehood of other than Allāh being worshipped, abandoning it, hating it, declaring its people to be disbelievers, and disassociating with them.

The meaning of Belief in Allāh: to believe that Allāh is the only True God deserving to be worshipped with no one besides him. To devote all types of worship entirely to Allāh, and negate that from everything else being worshipped beside him to love the people of Devotion and ally with them to hate the people of shirk and disassociate from them. This is the religion of Ibraheem which whoever turns away only fools himself, and this is the role model which Allāh informed in His saying:

⁶⁷ Saheeh Bukhaari: The Book of Maghaazi #4441, Saheeh Muslim: Book of Masaajid and places of Prayer #529

﴿ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ ﴾

“Indeed there has been an excellent example for you in Ibrahim (Abraham) and those with him, when they said to their people: “Verily, we are free from you and whatever you worship besides Allāh, we have rejected you, and there has started between us and you, hostility and hatred forever, until you believe in Allāh Alone,” except the saying of Ibrahim (Abraham) to his father: “Verily, I will ask for forgiveness (from Allāh) for you, but I have no power to do anything for you before Allāh .” Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return,” [Sūrah Mumtahinah (60):4]

The Tāghūt includes all of what is worshipped besides Allāh and being pleased with it, from those being worshipped, followed, obeyed other than the obedience of Allāh and His Messenger. A person will not be a believer until he disbelieves in the false deities. Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٦٦﴾ ﴾

“There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tāghūt and believes in Allāh, then he has grasped the most trustworthy handhold that will never

break. And Allāh is All-Hearer, All-Knower.” [Sūrah al-Baqarah (2):256]

The most trustworthy handhold is the statement of Tawḥīd *laa ilaaha illa Allāh* it is comprised of negating all types of worship from other than Allāh and affirming every type of worship entirely for Allāh alone with no partner.

From the False deities rather the heads of them: Whoever calls to the worship of other than Allāh, whoever is worshipped besides Allāh while being pleased with it, whoever claimed anything from the knowledge of the unseen, whoever changed the rulings of Allāh and whoever ruled by other than what Allāh revealed.

Indeed, the worship is not labeled as worship unless it is accompanied with Tawḥīd just as prayer is not labeled as prayer without being accompanied with purification, so if shirk enters into it, then it corrupts it just like the incident (passing wind using the restroom) when it enters the prayer. So, shirk, when mixed with worship, corrupts it or nullifies the action and the person becomes from the permanent inhabitants of the Fire as Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ
بِالْكُفْرِ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ ﴾



“It is not for the Mushrikūn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh), to maintain the Mosques of Allāh (i.e., to pray and worship Allāh therein, to look after their cleanliness and their building, etc.), while they witness against their selves of disbelief. The

works of such are in vain, and in Fire shall they abide.”

[Sūrah at-Tawbah (9):17]

Hanīfiyah: the religion of 'Ibrāhīm which is to worship Allāh, devoting the religion sincerely for Him. Allāh has ordered all of mankind and created them for this as He (سُبْحَانَهُ وَتَعَالَى) said:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

“and I have not created jinn and mankind except to worship Me (Alone).” [Sūrah Adh-Dhaariyaat (51):56]

And the greatest of all that the Messengers of Allāh came with is that no partners should be ascribed to Allāh alone in worship, as Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴾

“And verily the houses of Allāh are for Allāh so do not call on anyone besides Allāh.” [Sūrah al-Jinn (7):18]

Indeed, Major shirk major, major disbelief, the hypocrisy of belief negates Tawhīd completely, that's why Allāh does not forgive it, and it voids out all of the deeds. And it causes the offender to be permanently in the Fire, as Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ﴾

“Verily Allāh does not forgive that partners are ascribed with him in worship, but He forgives what is less than that for whomever He wills.” [Sūrah an-Nisā' (4):48]

He (سُبْحَانَهُ وَتَعَالَى) said:

﴿وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فِمُتَ وَهُوَ كَافِرٌ فَأُولَٰئِكَ
حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ
هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾﴾

“And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.” [Sūrah al-Baqarah (2):217]

He (سُبْحَانَهُ وَتَعَالَى) said:

﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ
نَصِيرًا ﴿١٤٥﴾﴾

“Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them.” [Sūrah an-Nisā’ (4):145]

Allāh has forbidden the polytheists (who died upon Shirk) from entering paradise just as He (سُبْحَانَهُ وَتَعَالَى) said:

﴿إِنَّهُ مَنْ يُشْرِكْ بِإِلَٰهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ
النَّارُ ﴿١٦٥﴾﴾

“Verily, whosoever sets up partners in worship with Allāh, then Allāh has forbidden Paradise for him, and the Fire will be his abode.” [Sūrah al-Mā'idah (5):72]

Polytheism is the greatest form of sin/oppression, just as Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ إِنَّ الْيَتْرَكَ لَظُلْمٌ عَظِيمٌ ﴾ (١٣)

“Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed.” [Sūrah Luqmān (31):13]

The reason being is that the polytheist tries to equate the creation to the All-Mighty Creator; then they direct the pure right deserving of Him (Allāh) to someone or something of the creation, and this is plain misguidance just as Allāh (سُبْحَانَهُ وَتَعَالَى) said about the people of Hell:

﴿ قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴾ (١٦) تَاللَّهِ إِن كُنَّا لِنِ ضَالِّينَ مُبِينٍ
﴿ إِذْ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ ﴾ (١٧)

“They will say while contending therein, by Allāh, we were truly in a manifest error, when We held you (false gods) as equals (in worship) with the Lord of the ‘*Alamin* (mankind, jinns and all that exists).” [Sūrah ash-Shu‘rā’ (26):96-98]

CONCLUSION

O' servant of Allāh! Ask Allāh to be upright upon obedience to Him, be granted Tawḥīd, and to be grateful for what He has conferred on you of following the religion of your father 'Ibrāhīm and your prophet Muḥammad, from the devoted worshippers of Allāh who devote their religion sincerely for Him and the covenant of faith with sincere devotion to Allāh and obedience to Him and to be removed from His prohibitions, for indeed faith increases with acts of obedience and decreases with an act of disobedience, and the strength of faith is by safeguarding the obligations of Allāh, abandoning His limits and being careful staying away from sins for indeed they weaken the faith.

Faith (is in) the recitation of the Book of Allāh with reflection, desire, and awe, a beneficial recitation, seeking to be guided. Recitation of contemplation pondering producing fear. Indeed, that is from what increases faith, and staying away from shirk the least of it and the largest of it, the smallest and the biggest to achieve what Allāh has promised for those who single Him out with devotion the promise of honoring them in the next Life and pure good life in this world.

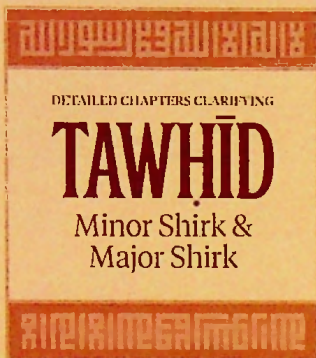
So, fear Allāh servant of Allāh, know that the greatest favor Allāh bestowed on you is the favor of Islām when He made you a Muslim who is upon Tawḥīd, and He made you a believer in Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and to accept this divine light and for the bounty of Allāh:

﴿ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ ءَايَتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴾ ﴿١٦٤﴾

“Indeed, Allāh conferred a great favor on the believers when He sent among them a Messenger (Muḥammad) from among themselves, reciting unto them His Verses (the Qur’ān), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur’ān) and Al-Hikmah [the wisdom and the Sunnah of the Prophet (i.e., his legal ways, statements, acts of worship, etc.)], while before that they had been in manifest error.” [Sūrah ‘Āli ‘Imrān (3):164]

So, I praise and thank Allāh for these favors and specify them with the devotion of religion, obedience, and deeds for Allāh, to complement that favor, complete the guidance, and acquire happiness in the hereafter, honor, and elevation in the worldly life.

May Allāh raise the rank and send peace on our Prophet Muḥammad, his family, and his companions altogether.



It's incumbent for the Muslim to be concerned with renewing his 'Īmān (i.e., correct Islāmic faith) in the evening and the morning by pondering on the meaning of the statement of Tawḥīd lā ilāha illa Allāh since there's no success except for the people of Tawḥīd. For it is the statement of Islām.

So, the Muslim (Muwahhid) must learn about Tawḥīd, implement it, be aware of its position, reject Shirk which is the opposite of Tawḥīd, have a hatred for associating partners with Allāh as well as those who practice it. The Muslim must deem the one who commits major Shirk (knowingly) is a disbeliever of the true Islāmic Faith. The Muslim must also be aware of the position of Shirk.



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